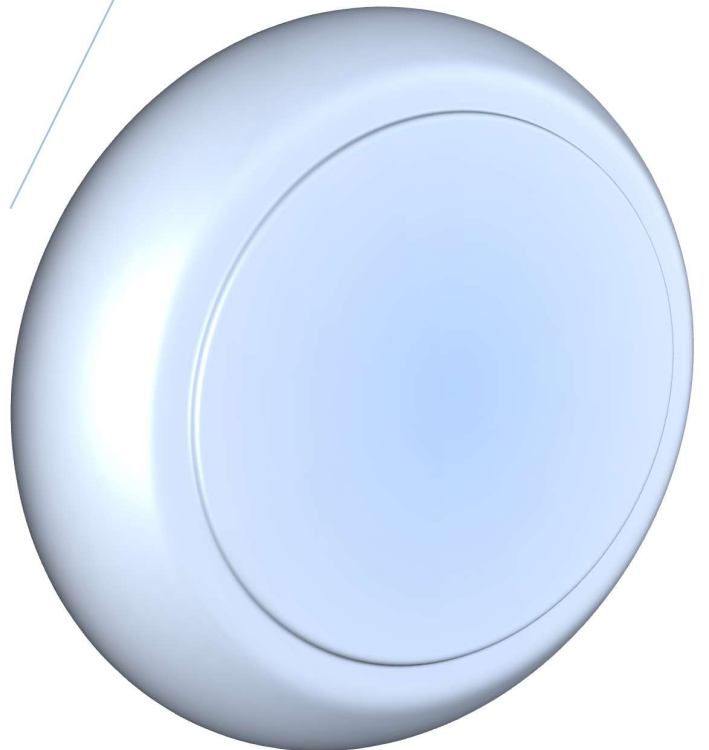


# Jain Science

A Historical but Scientific Perspective

Comprehensive transcripts elucidated in English



# PREFACE



This volume is a collection and translation of various Gujarati, Hindi & English articles, extracts and theory from various websites, blogs (post authentication) and social groups unveiling the comprehensive content of Jain philosophy, science, social studies & related subject matter.

I have specifically designed this book to explain the concept of Jainism from a scientific perspective but still emphasizing on religious values and ethics and their importance in our daily lives. In the mayhem of today's modernization I strongly contemplate the morals and principles laid down by the tenets of Jainism.

I hope that in these pages you will not only find an inspiration for yourself, but also a useful source of information and reference for your entire family.

Kind Regards  
Samir Shah

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# TABLE OF CONTENTS

<b>AN INTRODUCTION</b>	<b>1</b>
JAIN SYMBOL	1
PRINCIPLES & VIEW-POINT	2
TIRTHANKER BHAGWAN (PRESENT & FUTURE)	3
JAIN SANGH	4
<b>ARIHANT</b>	<b>4</b>
<b>SIDDHA</b>	<b>5</b>
<b>ACHARYA</b>	<b>5</b>
<b>UPADHYAY</b>	<b>6</b>
<b>SADHU &amp; SADHVI</b>	<b>6</b>
<b>SHRAVAK &amp; SHRAVIKA</b>	<b>6</b>
MYTH, HISTORY & DESCENDANTS	6
63 SHALAKAPURUSH (GREAT PERSONALITIES)	7
VARDHAMAN MAHAVIR	8
<b>BIRTH STORY</b>	<b>8</b>
<b>LIFE HISTORY</b>	<b>8</b>
TIMELINE POST-VARDHAMAN MAHAVIR ERA	9
<b>SUDHARMA SWAMI</b>	<b>9</b>
<b>JAMBU SWAMI</b>	<b>9</b>
<b>PRABHAV</b>	<b>9</b>
<b>SAYYAMBHAV</b>	<b>9</b>
<b>THE DASHAVAIIKALIKA</b>	<b>10</b>
<b>YASHOBHADRA</b>	<b>10</b>
<b>BHADRABAHU AND SAMBHUTAVIJAYA</b>	<b>10</b>
<b>FOUNDING OF PATALIPUTRA</b>	<b>10</b>
<b>HOW NANDA BECAME THE KING OF MAGADH</b>	<b>11</b>
<b>STHULABHADRA</b>	<b>11</b>
<b>CHANAKYA AND CHANDRAGUPTA</b>	<b>11</b>
<b>BIRTH OF BINDUSARA AND DEATH OF CHANDRAGUPTA</b>	<b>11</b>
<b>ASHOKA AND SAMPRATI</b>	<b>12</b>
<b>STHULABHADRA LEARNS THE PURVAS FROM BHADRABAHU</b>	<b>12</b>
<b>MAHAGIRI &amp; SUHASTIN</b>	<b>13</b>
<b>SPREAD OF JAINISM</b>	<b>13</b>
<b>VAJRA SWAMI</b>	<b>13</b>
<b>HOW THE KNOWLEDGE OF THE LATER PART OF THE 10TH PURVA</b>	<b>14</b>
<b>WAS LOST</b>	<b>14</b>

THE FIRST SEVEN SCHISMS	15
THE EIGHTH SCHISM - DIGAMBARAS AND SVETAMBARAS	16
THE DIFFERENCE BETWEEN THE SVETAMBARAS AND THE DIGAMBARAS	16
<b>NINE TATTVAS</b>	<b>18</b>
HEYA, JNEYA & UPADEYA	18
<b>JIVA (SOUL/PRAN)</b>	<b>19</b>
Classification of Jivas	20
NARAKI (14 HELLISH BEINGS)	22
TIRYANCH (48 ANIMALS)	22
MANUSHYA (303 HUMAN BEINGS)	26
DEV (198 GODS)	26
Paryapti	27
CLASSIFICATION OF JIV AS PER PARYAPTIS	27
JIVAS AND THEIR PARYAPTIS	28
Pran (Vitality)	28
CLASSIFICATION OF JIV AS PER PRAN	28
Eight Varganas	28
Five Bodies	29
GATI	30
<b>AJIVA (NON-LIVING SUBSTANCES)</b>	<b>31</b>
DHARMASTIKAY & ADHARMASTIKAY	32
AKASTIKAY	32
PUDGALASTIKAY	33
Qualities of a Pudgal	33
VARNA (COLOR)	34
Grahan Guna	34
Murt Tattva	34
KARMA PUDGAL	36
KAL (TIME)	36
<b>SIX DRAVYAS (SHAD DRAVYA)</b>	<b>37</b>
GUNA	37
Samanya Guna (Common Attributes)	37
ETERNAL EXISTENCE (ASTITVA)	38
CAUSAL EFFICIENCY (VASTUTVA)	38
SUBSTANCE HOOD (DRAVYATVA)	38

OBJECTIVITY (PRAMEYATVA)	38
ETERNAL PERSISTENCE / PERMANENCE (AGURU-LAGHUTVA)	38
EXTENSION INTO THE SPACE (PRADESHATVA)	38
<b>Vishesh Guna (Specific Attributes)</b>	<b>38</b>
JIV (EIGHT VISHESH GUNAS)	39
PUDGAL (FOUR VISHESH GUNAS)	39
DHARMA (ONE VISHESH GUNA)	39
ADHARMA (ONE VISHESH GUNA)	39
AKASH (ONE VISHESH GUNA)	40
KAL (ONE VISHESH GUNA)	40
PARYAYA	40
<b>Vyanjan Paryaya (Shape (Spatial) modification)</b>	<b>40</b>
SWABHAV VYANJAN PARYAYA	40
VIBHAV VYANJAN PARYAYA	40
<b>Arth Paryaya (Substantive (Attributive) modification)</b>	<b>40</b>
SWABHAV ARTH PARYAYA	40
VIBHAV ARTH PARYAYA	40
UTPAD-VYAYA-DHRAUVYA	41
FIVE ASTIKAYA	42
<b>THE JAIN UNIVERSE &amp; GEOGRAPHY</b>	<b>42</b>
UNEXPLAINED SCIENTIFIC CURIOSITY	42
DID GOD CREATE THE UNIVERSE?	43
<b>Kalchakra</b>	<b>44</b>
SUKHAM-SUKHAM KAL	45
SUKHAM KAL	45
SUKHAM-DUKHAM KAL	46
DUKHAM-SUKHAM KAL	46
DUKHAM KAL	46
DUKHAM-DUKHAM KAL	47
<b>14 Rajlok</b>	<b>47</b>
THE SUPREME ABODE (SIDDHASHILA)	49
UPPER WORLD (URDHAVALOK)	49
MIDDLE WORLD (MADHYALOK)	50
NETHER WORLD (ADHAVLOK)	50
THE BASE (NIGODH)	51
6 - UNIVERSE SPACE	51
7 - SPACE BEYOND	51
<b>ANEKANTVAD</b>	<b>52</b>
<b>Understanding 'Limited Perspective'</b>	<b>52</b>

<b>Roots Of Anekantvad &amp; Syadvad</b>	<b>52</b>
<b>Theory of Anekantvad</b>	<b>53</b>
PRAMANA (INSTRUMENT OF VALID COGNITION)	54
PRATYAKSH PRAMANA (DIRECT KNOWLEDGE THROUGH SENSES)	54
ANUMAN PRAMANA (INFERENCE)	54
AGAM PRAMANA (REVELATION)	54
UPAM PRAMANA (COMPARISON)	54
NIKSEPA (ANALYSIS OF TRUTH)	54
NAAM NIKSEPA (NAME)	54
STHAPANA NIKSEPA (SYMBOL)	55
DRAVYA NIKSEPA (POTENTIALITY)	55
BHAAV NIKSEPA (ACTUALITY)	55
THEORY OF NAYAVAD	55
Paryayarthika Naya	55
Dravyarthika Naya	55
Analysis	56
NAIGAMA NAYA (POPULAR STANDPOINT)	57
SANGRAHA NAYA (SYNTHETIC STANDPOINT)	57
VYAVAHARA NAYA (EMPIRICAL STANDPOINT)	57
RIJUSUTRA NAYA (STRAIGHT-THREAD STAND POINT)	57
SHABDA NAYA (VERBAL STANDPOINT)	58
SAMABHIRUDHA NAYA (CONVENTIONAL STANDPOINT)	58
EVAMBHUTA NAYA (ACTUALITY STANDPOINT)	58
Utility of Naya Theory	59
THEORY OF SYADVAD (SAPTABHANGI NAYA)	59
Summarization	60
Defining Akasa Using Anekantvad	61
DRAVYA LOK	61
KAL LOK	61
KSHETRA LOK	61
CHINHA LOK	61
BHAV LOK	62
BHAAV LOK	62
PARYAYA LOK	62
PANCH SAMAVAY (THE GROUP OF FIVE CAUSES)	62
KAL (TIME)	62
SWABHAV (NATURE OF A SUBSTANCE)	63
NIYATI (DESTINY)	63
PURVAKRUT KARMA	63

PURUSHARTH (SELF-EFFORT)	63
Implementing Anekantvad in Panch Samavay	63
CONCEPT & CATEGORIES OF KNOWLEDGE	64
MATI GYAN (SENSORY KNOWLEDGE)	65
SHRUT GYAN (SCRIPTURAL KNOWLEDGE)	65
AVADHI GYAN (EXTRA SENSORY PERCEPTION)	65
MANAHPARAY GYAN	65
KEVAL GYAN	65
Pratyaksh & Paroksh Gyan	65
THE SEQUENCE OF GYAN	66
MATI GYAN (SENSORY KNOWLEDGE)	66
Synonyms of Mati Gyan	66
MATI (SAMVYAVHARIK PRATYAKSH GYAN)	66
SMRITI	67
SANGYA (PRATYABHI GYAN)	67
CHINTA (TARKA)	67
ABHINIBODH (ANUMAN)	67
Types of Mati Gyan	67
ASHRUT NISRIT MATI GYAN	67
SHRUT NISRIT MATI GYAN	67
Four Forms Of Mati Gyan	68
AVAGRAHA (APPREHENSION)	68
VYANJAN AVAGRAHA	68
ARTHA AVAGRAHA	68
IHA (SPECULATION)	68
APAYA (JUDGMENT)	68
DHARNA (RETENTION)	68
Ways of Perceiving Mati Gyan	69
BAHU & ABAHU (GRASPING OF MORE & LESS)	69
BAHUVIDHA & ABAHUVIDHA (GRASPING OF MANY KINDS & ONE KIND)	69
KSHIPRA & AKSHIPRA (GRASPING OF AN OBJECT QUICKLY & SLOWLY)	69
ANISHRUT & NISHRUT (GRASPING OF A PARTIALLY REVEALED OBJECT & FULLY REVEALED OBJECT)	69
ASANDIGDHA & SANDIGDHA (GRASPING WITHOUT DOUBT & WITH DOUBT)	69
DRUVA & ADRUVA (GRASPING OF A LASTING NATURE & TRANSIENT NATURE)	69
Understanding Overall Sub-Divisions of Mati Gyan (340)	69

SHRUT GYAN - (SCRIPTURAL KNOWLEDGE)	70
<b>Anga Pravistha Agams (By Ganadhars)</b>	<b>70</b>
ACHARANG SUTRA (AYARANG)	71
SUTRAKRATANG SUTRA (SUYAGDANG)	71
STHANANGA SUTRA (THANANG)	71
SAMAVAY ANGA SUTRA	71
VYAKHYA PRAJNAPTI OR BHAGAVATI SUTRA (VIYAH PANNATI)	71
JNATA DHARMA KATANGA SUTRA (NAYA DHAMMAKAHAO)	71
UPASAKA DASHANGA SUTRA (UVASAGDASAO)	71
ANTAHKARANA DASHANGA SUTRA (ANATAGADDASAO)	71
ANUTTAROUPA PATIKA DASHANGA SUTRA (ANUTTAROV VAIYA DASAO)	71
PRASHNA VYAKARAN SUTRA (PANHA VAGARNAI)	71
VIPAKA SUTRA (VIVAGSUYAM)	71
DRISHTIVAD SUTRA	71
PURVAGATA (INCLUDES PURVAS, 3 <sup>RD</sup> PART OF DRISHTIVAD)	72
<b>Anga Bahya Agams</b>	<b>72</b>
UPANGA SUTRAS	72
CHED SUTRAS	73
MOOL SUTRAS	73
CHULIKA SUTRAS	74
PRAKIRNA SUTRAS	74
<b>Anaksharatmak Shrut Gyan</b>	<b>75</b>
<b>Aksharatmak Shrut Gyan</b>	<b>75</b>
<b>Difference between Mati Gyan &amp; Shrut Gyan</b>	<b>75</b>
AVADHI GYAN (CLAIRVOYANCE)	75
MANAHPARAY GYAN (TELEPATHY)	76
KEVAL GYAN (ABSOLUTE KNOWLEDGE)	76
<b>PUNYA AND PAP</b>	<b>77</b>
PUNYANUBANDHU PUNYA	77
PAPANUBANDHU PUNYA	78
PAPANUBANDHU PAP	78
PUNYANUBANDHU PAP	78
<b>DOCTRINE OF KARMA (BASICS)</b>	<b>80</b>
NATURE OF JIV	80
BONDING OF KARMA	80
STRENGTH & DURATION OF KARMIC BONDS (LAYERS)	81
<b>THE TYPES OF KARMA</b>	<b>81</b>



Gnanavaraniya Karma (Karma That Obstructs Knowledge)	81
Darshanavarniya Karma (Karma Which Obscures Cognition)	81
Vedniya Karma	82
Mohniya Karma	82
Ayushya Karma	82
Nam Karma	83
Gotra Karma	83
Antaray Karma	83
Lesya (Karmic Stain Or Aura)	84
BLACK LESYA	85
NILA LESYA	85
KAPOTA LESYA	85
TEJO LESYA	85
PADMA LESYA	86
SUKLA LESYA	86
DOCTRINE OF KARMA (INTERMEDIATE)	87
GHATI KARMA	87
GNANAVARANIYA KARMA	87
Mati-Gnanavaraniya Karma	87
Shrut-Gnanavaraniya Karma	88
Avadhi-Gnanavaraniya Karma	88
Manahparay-Gnanavaraniya Karma	88
Keval-Gnanavaraniya Karma	88
DARSHANAVARNIYA KARMA	88
Chakshu-Darshanavarniya Karma	89
Achakshu-Darshanavarniya Karma	89
Avadhi-Darshanavarniya Karma	89
Kevali-Darshanavarniya Karma	89
Nidra Karma	89
Nidra-Nidra Karma	89
Prachala Karma	89
Prachala-Prachala Karma	89
Styanarddhi Nidra Karma	89
ANTARAY KARMA	89
Danantray Karma	90
Labhantray Karma	90
Bhogantray Karma	90

Upabhogantray Karma	90
Viryantay Karma	90
MOHNIYA KARMA	90
Darshan Mohniya	91
MITHYATVA (FALSE BELIEF CAUSING) MOHNIYA KARMA	91
MISHRA (MIXED BELIEF CAUSING) MOHNIYA KARMA	91
SAMYAKTVA (CORRECT BELIEF CAUSING) MOHNIYA KARMA	91
Charitra Mohniya (Kashayas & Akashaya)	91
KRODHA ANANTANUBANDHI	91
KRODHA APRATYAKHYANI	91
KRODHA PRATYAKHYANI	92
KRODHA SANJVALAN	92
MAAN ANANTANUBANDHI	92
MAAN APRATYAKHYANI	92
MAAN PRATYAKHYANI	92
MAAN SANJVALAN	92
MAYA ANANTANUBANDHI	92
MAYA APRATYAKHYANI	92
MAYA PRATYAKHYANI	92
MAYA SANJVALAN	92
LOBHA ANANTANUBANDHI	92
LOBHA APRATYAKHYANI	93
LOBHA PRATYAKHYANI	93
LOBHA SANJVALAN	93
NINE AKASHAYAS OR CORRELATES OF PASSIONS	93
AGHATI KARMA	93
VEDNIYA (FEELING PRODUCING) KARMA	94
ASHATA (UNHAPPINESS CAUSING) VEDNIYA	94
SHATA (HAPPINESS CAUSING) VEDNIYA	94
NAM (BODY DETERMINING) KARMA	94
The Pinda Prakriti Nam Karma (75)	94
GATI NAM KARMA (4)	95
JATI NAM KARMA (5)	95
SHARIRA NAM KARMA (5)	96
UPANGA NAM KARMA (3)	96
BANDHN NAM KARMA (15)	97
SANGATAN NAM KARMA (5)	98
SANGAYAN (SAMHANAN) NAM KARMA (6)	98
SANSTHAN NAM KARMA (6)	99

VARNA NAM KARMA (5)	99
GANDHA NAM KARMA (2)	99
RAS NAM KARMA (5)	100
SPARSHA NAM KARMA (8)	100
ANUPURVI NAM KARMA (4)	101
VIHAYO GATI NAM KARMA (2)	102
<b>Pratyek Prakriti Nam Karma (28)</b>	<b>102</b>
1. PARAGHATU KARMA	102
2. UTCHCHASA KARMA	102
3. ATAP KARMA	102
4. UDYOTA KARMA	102
5. AGURU LAGHU KARMA	102
6. TIRTHANKARA NAM KARMA	102
7. NIRMAN KARMA	102
8. UPAGHATA KARMA	102
9. TRAS KARMA	103
10. BADARA KARMA	103
11. PARYAPT KARMA	103
12. PRATYEK KARMA	103
13. STHIRA KARMA	103
14. SHUBH KARMA	103
15. SAUBHAGYA KARMA	103
16. SAUSVARA KARMA	103
17. ADEYA KARMA	103
18. YASHOKIRTI KARMA	103
19. STHAVARA KARMA	103
20. SUKSHMA SHARIRA KARMA	103
21. APARYAPTA KARMA	103
22. SADHARAN KARMA	104
23. ASTHIRA KARMA	104
24. ASHUBH KARMA	104
25. DURBHAGYA KARMA	104
26. DUSHAR KARMA	104
27. ANADEYA KARMA	104
28. APAYASHA APAKIRTI KARMA	104
<b>GOTRA (STATUS DETERMINING) KARMA</b>	<b>104</b>
<b>Nichha (Lower Status Determining) Gotra Karma</b>	<b>104</b>
<b>Uchha (Higher Status Determining) Gotra Karma</b>	<b>104</b>
<b>AYUSHYA (AGE DETERMINING) KARMA</b>	<b>104</b>
<b>Narak Ayushya Karma</b>	<b>105</b>

Tiryanch Ayushya Karma	105
Manushya Ayushya Karma	105
Dev (Celestial) Ayushya Karma	105
<b>ASRAV (TATTVA)</b>	<b>109</b>
Mithyatva (false belief)	110
ANABHOGIK MITHYATVA (TOTAL IGNORANCE)	110
ABHIGRAHIK MITHYATVA (FANATIC FALSE FAITH)	110
ANABHIGRAHIK MITHYATVA (ACCEPTING OTHER FAITHS WITHOUT UNDERSTANDING)	110
ABHINIVESHNIK MITHYATVA (INSISTENCE IN FALSE FAITH)	111
SAMSHAYIK MITHYATVA (SKEPTICISM)	111
Avirati (vowlessness)	111
Passions (kashayas)	111
ANANTANUBANDHI	111
APRATYAKHYANI	112
PRATYAKHYANI	112
SANJVALAN	112
Control of the kashayas	112
UPASAMANA (SUBSIDENCE)	112
KSAYOPASAMA (DESTRUCTION CUM-SUBSIDENCE)	112
KSAYIKARANA (DESTRUCTION)	113
Pramad (indolence)	113
SENSES	113
Yoga (psychophysical activity)	114
MANOYOGA (THE ACTIVITY OF THE MIND)	114
VACHAN YOGA (THE ACTIVITY OF THE SPEECH)	115
KAYA YOGA (THE ACTIVITY OF THE BODY)	115
LIST OF ACTIVITIES THAT CAUSE INFLUX OF KARMAS	116
<b>SAMVAR (TATTVA)</b>	<b>117</b>
ASHTA PRAVACHAN MATA.	118
Samiti (Careful)	118
IRYA SAMITI	118
BHASHA SAMITI	118
ESHANA SAMITI	118
ADAN NIKSHEPANA SAMITI	118
PARISTHA PANIKA SAMITI	118
Gupti (Restraints)	118
MANO GUPTI	118
VACHAN GUPTI	119

<b>KAYA GUPTI</b>	<b>119</b>
<b>Parishaha</b>	<b>119</b>
<b>TEN DUTIES OF SADHUS</b>	<b>120</b>
<b>Twelve Bhavnas Or Contemplation (Reflections)</b>	<b>120</b>
<b>ANITYA BHAVNA</b>	<b>120</b>
<b>ASARAN BHAVNA</b>	<b>120</b>
<b>SANSAR BHAVNA</b>	<b>121</b>
<b>EKATVA BHAVNA</b>	<b>121</b>
<b>ANYATVA BHAVNA</b>	<b>121</b>
<b>ASUKHI BHAVNA</b>	<b>121</b>
<b>ASRAV BHAVNA</b>	<b>121</b>
<b>SAMVARA BHAVNA</b>	<b>121</b>
<b>NIRJARA BHAVNA</b>	<b>121</b>
<b>LOKASVARUPA BHAVNA</b>	<b>121</b>
<b>BODHIDURLABHA BHAVNA</b>	<b>121</b>
<b>DHARMASVAKHYATA BHAVNA</b>	<b>121</b>
<b>MAITRI BHAVNA</b>	<b>122</b>
<b>PRAMOD BHAVNA</b>	<b>122</b>
<b>KARUNA BHAVNA</b>	<b>122</b>
<b>MADHYASTHYA BHAVNA</b>	<b>122</b>
<b>Charitra</b>	<b>122</b>
<b>MAHAVRATS</b>	<b>123</b>
<b>ANUVRATS</b>	<b>123</b>
<b>MAYA (DECEPTION)</b>	<b>123</b>
<b>NIYANU (EXPECTATIONS)</b>	<b>123</b>
<b>MITHYATVA (WRONG BELIEFS)</b>	<b>123</b>
<b>NIRJARA (TATTVA)</b>	<b>123</b>
<b>Desh Nirjara</b>	<b>124</b>
<b>Sarva Nirjara</b>	<b>124</b>
<b>Akam Nirjara</b>	<b>124</b>
<b>Sakam Nirjara</b>	<b>125</b>
<b>WAYS TO SHED KARMA (CODE OF CONDUCT)</b>	<b>125</b>
<b>Bahya Tap (External Penance)</b>	<b>126</b>
<b>ANSHAN (NON-EATING)</b>	<b>126</b>
<b>UNODARI</b>	<b>126</b>
<b>VRITTISANKSHEP</b>	<b>126</b>
<b>RAS TYAG</b>	<b>126</b>
<b>KAYA KLESH</b>	<b>126</b>
<b>SAMLINTA</b>	<b>126</b>
<b>Abhyantar tap (Internal penance)</b>	<b>126</b>

PRAYASHCHIT (REPENTANCE)	127
VINAY (COURTESY)	127
VAIYAVACHH (SERVICE)	127
SVADHYAY (SELF-STUDY)	127
DHYAN (MEDIATION)	127
UTSARGA (GIVING UP)	127
Special types of Penance (Taps)	127
VARSHITAP (YEARLY PENANCE)	127
NAVAPAD OLI	127
BANDH (TATTVA)	127
PRAKRITI (NATURE OF BONDAGE)	128
PRADESH (QUANTITY OF BONDAGE)	128
STHITI (DURATION OF BONDAGE)	128
ANUBHAG (INTENSITY OF RESULTS)	129
Levels Of Bondage	129

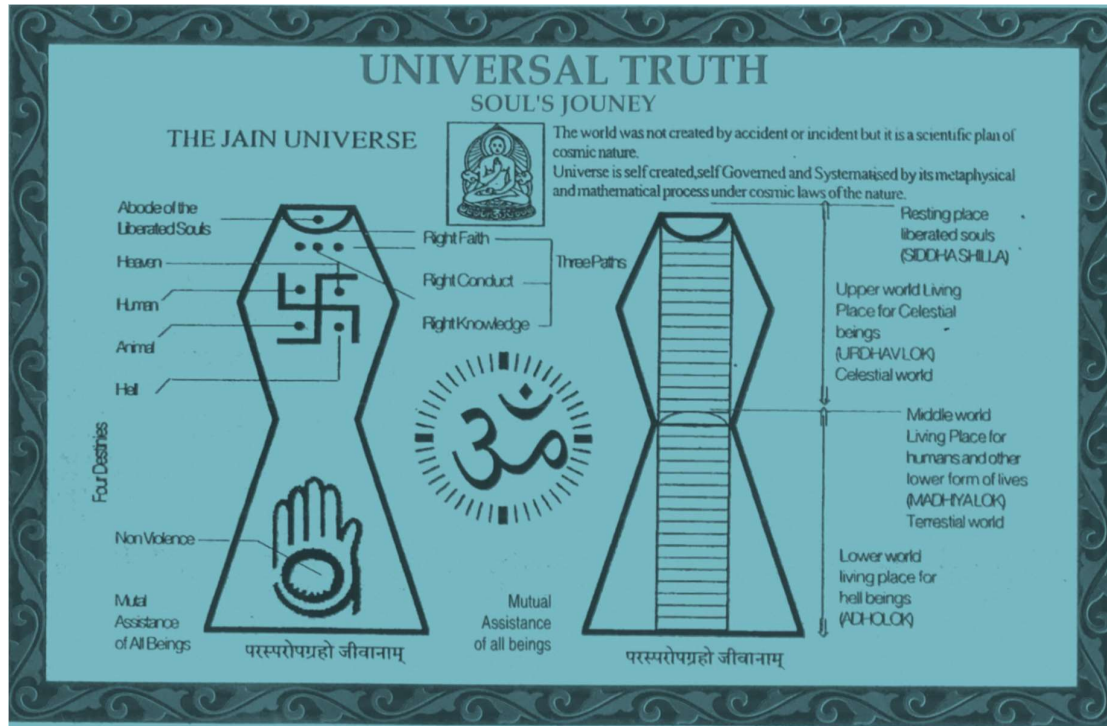
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## SOME EXCLUSIVE SHARED CONTENT

131

# AN INTRODUCTION

## JAIN SYMBOL



1. The outline of the symbol is defined as the universe (Lok consisting of the 14 Rajlok). The lower part of the symbol represents the seven hells (Narak). The middle part of the universe contains the Earth and the planets (Manushyalok). The upper part contains the heavenly abodes (Devlok) of all the celestial beings and abode of the Siddhas (Siddhashila). Jains believe that this universe was neither created by anyone, nor can it be destroyed by anyone. It may change its form, but otherwise, it has always been and will always be here.
2. The raised hand means stop. The word in the center of the wheel is "Ahimsa" (non- violence). Between these two, they remind us to stop for a minute and think twice before doing anything. The wheel in the hand shows that if we these warnings and carry on violent activities, then just as the wheel goes round and round, we will go round and round through the cycles of birth and death.
3. The four arms of the swastika remind us that during the cycles of birth and death we may be born into any one of the four destinies: heavenly beings, human beings, animal beings, (including birds, bugs, and plants) and hellish beings. To show how we can attain liberation, the swastika reminds us that we should become the pillars of the four fold Jain Sangh, only then can we achieve liberation. The four pillars of the Jain Sangh are sadhus, Sadhvis, Sravaks, and Sravikas.
4. The three dots above the swastika represent the three jewels of Jainism: Samyak Darshan (Right Faith), Samyak Gyan (Right Knowledge), and Samyak Charitra (Right Conduct). That is the parth to achieve liberation. The right knowledge means having the knowledge that soul and body are separate and that the soul, not the body attains the salvation. The right faith means one must have faith in what is told by Jinas, who were omniscient. The right conduct means that our actions should be void of attachment and hatred.

## PRINCIPLES & VIEW-POINT

- a. The followers of Jina (Tirthankaras) are called Jains. Jain monks are also called Shramanas (who treat everything with equanimity) or Nirgranthas (who do not have any desire or defilement).
- b. The ultimate goal of Jainism is that the soul gets rid of all Karmas and attains liberation. We acquire Karmas because of attachment and aversion. Therefore, the path of liberating the soul from attachment and aversion constitutes the philosophy of Jainism.
- c. Jains do not believe that there is any supernatural power that does favor to them if they please him.
- d. They do not have to believe in the things that do not appeal to the common sense. They accept only that can be explained and reasoned. Jains rely on their own initiatives and efforts for their worldly requirements and liberation.
- e. When a living being destroys all his/ her Karmas, he/she attains perfect knowledge, perception, power, and bliss. He/she becomes omniscient and such being is a God for Jains. Gods in Jain religion are innumerable and the number is continuously increasing as more living beings attain liberation. Every living being has potential to become God as per Jainism.
- f. One who has conquered the five senses and the mind absolutely is called Jina. He who has voluntarily subdued and absolutely too, both attachment and hatred is known as 'Jina'. He voluntarily suffered terrible pains, looked upon both friends and foes alike, with equanimity. By annihilating karma, the inner enemies, he has attained to absolute supra-sensuous knowledge. This great personage, who attained omniscience, is called a Jina alias Tirthankara.
- g. Bhagwan Mahavir was the last Tirthankara of this last group of 24. It was he who promulgated the Jaina religion as it is practiced at present. Bhagwans (Gods) are infinite, but Tirthankaras in one epoch and in Bharatkshetra are twenty-four only. Every Tirthankar, as a rule, is a Bhagwan, but every Bhagwan is not a Tirthankar. A soul can attain godhood without being a Tirthankar. Every soul can become a God. Bhagwan is not born, he grows to be one. Nobody is a Bhagwan since his birth.
- h. Jainism does not accept one sided views. It believes that the complete truth cannot be explained by one view point. One sided view, in general, represents the partial truth. To know the complete truth, all angles and aspects of a given situation need to be analyzed and considered. This approach is called "Anekantvad" (multiplicity of views and theory of relativity).
- i. Jainism is also known as the religion of Ahimsa (non-violence). In Jainism, Ahimsa supersedes all concepts, ideologies, rules, customs and practices, traditional or modern, eastern or western, political or economic, self-centered or social. Ahimsa (non-violence), Anekantvad (multiplicity of views) and Aparigraha (non-possessiveness) are the cardinal principles of Jainism.
- j. The omniscient Tirthankar Bhagwan founded the Jina religion and established the fourfold order for proper management of religious institutions. These four constitute the fourfold Jain Sangh. The Sangh is just like a Tirth (holy place). The great man who established the Sangh, the Tirth, is therefore known as a Tirthankara.
  - Monks (Sadhu)
  - Nuns (Sadhvi)
  - Male Disciples (Sravaks)
  - Female Disciples (Sravikas)



## TIRTHANKER BHAGWAN (PRESENT & FUTURE)

The following are the names of the 24 Tirthankaras, who constitute the last group of such 24.

Name	Father	Mother	Birth place	Ganadhars	Nirvan	Emblem
1) Rishabh (Adinath)	Nabhiraja	Maru Devi	Ayodhya	84	Mt Kailās	Bull
2) Ajitnath	Jita Satru	Vijaya Devi	Ayodhya	90	Mt Parasnath	Elephant
3) SamBhavnath	Jitari	Sena	Sravasti	105	Samet Sikhar	Horse
4) Abhinandan Swami	Samvara	Siddhartha	Ayodhya	103	Samet Sikhar	Monkey
5) Sumatinath	Meghprabha	Sumangala	Ayodhya	116	Samet Sikhar	Curlew
6) Padmaprabha	Dharana	Susima	Kausambhi	111	Samet Sikhar	Red Lotus
7) Suparsvanath	Supratishtha	Prithvi	Kasi (Banaras)	95	Samet Sikhar	Svastika
8) Chandraprabh	Mahasena	Lakshmana	Chandrapuri	93	Samet Sikhar	Crescent
9) Suvidhinath	Sugriva	Rama (Supriya)	Kakandi	88	Samet Sikhar	Dolphin
10) Shitalanath	Dridharatha	Sunanda	Bhadrikapuri	81	Samet Sikhar	Wish Tree
11) Sreyansanath	Vishnu	Vishnudri	Simhapuri	77	Samet Sikhar	Garuda
12) Vasupujya	Vasupujya	Vijaya (Jaya)	Champapuri	66	Champapuri	Buffalo
13) Vimalnath	Kritvarman	Suramya	Kampilya	55	Mt Parasnath	Boar
14) Anantanath	Simhasena	Sarvasasa	Ayodhya	50	Mt Parasnath	Bear
15) Dharmanath	Bhanu	Suvrata	Ratnapuri	43	Mt Parasnath	Vajardanda
16) Shantinath	Visvasena	Acira	Hastinapur	36	Mt Parasnath	Deer
17) Kunthunath	Surya(Sura)	Sri Devi	Hastinapur	35	Mt Parasnath	Goat
18) Aranath	Sudarsana	Mitra (Devi)	Hastinapur	30	Mt Parasnath	Fish
19) Mallinath	Kumbha	Rakshita	Mithilapuri	28	Mt Parasnath	Water pot
20) Munisuvrat	Sumitra	Padmavati	Kusagranagar (Rajgruhi)	18	Mt Parasnath	Tortoise
21) Naminath	Vijaya	Vapra (Vipra)	Mithilapuri (Mathura)	17	Mt Parasnath	Blue Lotus
22) Neminath	Samudra Vijaya	Sivadevi	Sauripura (Dvaraka)	11	Mt Girnar	Conch
23) Parsvanath	Asvasena	Vama	Kasi (Banaras)	10	Mt Parasnath	Serpent
24) Mahavir	Siddhartha	Trishla	Kundalpur	11	Pavapuri	Lion

Given below are the names of 20 Jinas (Viharman) who are living in Mahavideh Kshetra at present. First four in Jambu Dweep Mahavideh Kshetra, Next Eight in Ghataki Khand's two Mahavideh Kshetra, Next Eight in Pushkarvar Dweep's two Mahavideh Kshetra.

All of them are aged at 84 lakh purva years having a size of around 500 Dhanush. All these tirthankaras were born at the same time in the era between Kunthunath and Aranath Bhagwan of our present chouvsi; they renounced the world in the era between Munisuvrat and Neminath Bhagwan of our present chouvsi and attained Keval Gyan (absolute knowledge) after 1000 years of age.

**Also all of them will attain liberation (siddha) between the era of the 7th tirthanker 'Uday' & 8th tirthanker 'Pedhal' of the coming chouvsi in the utsarpini kal.**

Jambu Dweep	Ghataki Khand-1	Ghataki Khand-2	Pushkarar Dweep-1	Pushkarar Dweep-2
Simandhar Swami	Sujat Swami	Surprabh Swami	Chandrabahu Swami	Virsen Swami
Yugmandhar Swami	Svayam Prabh Swami	Vishal Swami	Bujang Swami	Mahaprabh Swami
Bahu Swami	Rushabhanan Swami	Vajradhar Swami	Eshwar Swami	Devyasha Swami
Subahu Swami	Anant Veerya Swami	Chandranan Swami	Nemiprabh Swami	Ajit Veerya Swami

Below stated are the 24 Tirthankaras of the next chouvise (Utsarpini).

Tirthanker	Name of the Jiva	Present Presence
(1) Padmanabh	Shrenik Raja	1st Narak
(2) Surdev	Suparshva (Veer Prabhu's Uncle)	2nd Devlok
(3) Suparshva	Udayi (Kaunik's son)	3rd Devlok
(4) Svayam Prabhu	Pottil Shravak	4th Devlok
(5) Sarvanubhuti	Drudhketu	2nd Devlok
(6) Devshrut	Kartik	1st Devlok
(7) Uday Prabhu	Shankh Shravak	12th Devlok
(8) Pedhal	Anand Shravak	1st Devlok
(9) Pottil	Sunanda Shravak	5th Devlok
(10) Shatkirti	Shatak Shravak	3rd Devlok
(11) Munisuvrat	Devaki	8th Devlok
(12) Amam	Shri Krishna	3rd Narak
(13) Nishkashay	Satyaki Vidhadhar	5th Devlok
(14) Nishpulkak	Balbhadra (Krishna's Brother)	6th Devlok
(15) Nirmam	Sulsha Shrivika	5th Devlok
(16) Chitragupt	Rohini (Baldev's mother)	2nd Devlok
(17) Samadhi	Revathi Shrivika	12th Devlok
(18) Samvar	Shatali	12th Devlok
(19) Yashodhar	Dvipayan	
(20) Vijay	Konik	12th Devlok
(21) Malljin	Narad	5th Devlok
(22) Devjin	Anvad Taps	12th Devlok
(23) Anant Veerya	Amar	9th Grayvayak
(24) Bhadrarin	Swathi Buddha	Sarvarth Siddh

## JAIN SANGH

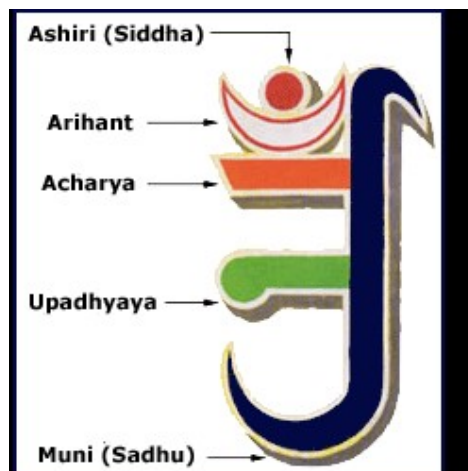
### ARIHANT

The term Arihanta is made up of ARI, meaning enemies, and HANT, meaning destroyer. Consequently, Arihanta means destroyer of enemies. In this case the term enemies refer to passions such as anger, greed, ego, and deceit which are internal enemies, because they defile the true nature of the soul.

- I. Once a soul has shed all of its four defiling (Ghati) karmas namely Gnanavarniya (Knowledge obscuring) Karma, Darshanavarniya (Perception obscuring) karma, Mohaniya (Deluding) Karma and Antaray (Obstructive) Karma, it becomes an Arihanta and attains perfect knowledge (Keval Gyan), perfect perception (Kevaldarshan), and infinite power (Anantveerya) and it becomes a passionless (vitragi).

- II. Arihant are divided into two categories: Tirthankar (Arihant who have attained Tirthankar Nam Karma) & Ordinary (Rest of the Arihants come under ordinary).

- III. **There are twenty-four Tirthankaras during every half time cycle.** These Tirthankaras reinstate the Jain Sangh stated above (four-fold Jain Order) consisting of Sadhus (monks), Sadhvis (nuns), Sravaks (male householders), and Sravikas (female householders). At the time of Arihant's nirvana (death), the remaining four non-defiling (Aghati) karmas such as Nam (Physique determining) Karma, Gotra (Status determining) Karma, Vedniya (Feeling producing) Karma and Ayushya (Age span determining) Karma, are destroyed. The details of the same shall be given in the forward chapters.



- IV. Ordinary Arihants are those souls who attain salvation, but do not possess Tirthankar Nam Karma and hence, do not establish the Jain Order. After attaining salvation they are called Siddhas. Since Siddhas have attained ultimate liberation, we do not have access to them. However, Arihants offer us spiritual guidance during their lifetime. In order to show our special reverence for their teachings, we bow to them first, hence the first verse of the Navkar Mantra. Currently, as per scriptures except at Mahavideh Kshetra, there are no Arihants. **The last Arihant was Jambuswami.** According to the Agams (Jain scriptures) there will be no more Arihants during the remaining period of the current half-time cycle.

## SIDDHA

Siddhas are liberated souls. They have reached the highest state, salvation, and have attained Moksha.

- I. They have eradicated all their karmas, and therefore do not accumulate any more new karma, thus **freeing themselves forever from the cycle of birth and death (Akshay Sthiti).** This state of freedom is called Moksha.
- II. They are experiencing ultimate, unobstructed bliss (Aksha Sukh) and are not subjected to any kind of suffering.
- III. They possess perfect and total knowledge (Anantgyan, Kevalgnan, omniscience) and perception (Anant Darshan, Kevaldarshan, Omni-perception), that means they know and perceive everything in total that is happening now, that has happened in the past, and that which will happen in the future all at the same time and they also possess infinite vigor (Anantveerya).
- IV. They have no desires and are completely detached thus making them immune from any sense of craving or aversion (Anant Charitra, Vitragatva).
- V. Despite the fact that all Siddhas retain a unique identity, they are equal (Aguru-laghutva) and formless (Arupitva).

## ACHARYA

The message of Jina, Lord Mahavir the last Tirthankara, is carried by the Acharyas, our spiritual leaders.

- I. The responsibility of the spiritual welfare of the entire Jain Sangh rests on the shoulders of the Acharyas.

- II. Before reaching this state, one has to do an in-depth study and have a thorough mastery of the Jain Agams.
- III. In addition to acquiring a high level of spiritual excellence, they also have the ability to lead the monastic communion.
- IV. They should also know the various languages of the country and have acquired a sound knowledge of other philosophies, ideologies, and religions of the region and the world.

### UPADHYAY

This title is given to those Sadhus who have acquired a special knowledge of the Agams (Jain scriptures) and philosophical systems. They teach Jain scriptures to deserving aspirants, including sadhus and sadhvis.

### SADHU & SADHVI

When householders become detached from the worldly aspects of life and aspire for spiritual uplift, they renounce their worldly lives and become Sadhus (male) or Sadhvi (female), by accepting Diksha. When they feel confident, they request an Acharya to initiate them into the renounced order. If the Acharya feels that they have the desire and capability to face the rigors of renounced life, then he gives them Diksha.

- I. Observance of Ahimsa (non-violence)
- II. Observance of Satya (truth)
- III. Observance of Asteya (non-stealing)-not to take anything unless it is given by the owner.
- IV. Observance of Brahmacharya (celibacy)-not to indulge in any sensual pleasure.
- V. Observance of Aparigraha (non-possessiveness)-not to acquire more than what is needed to maintain day to day life.

### SHRAVAK & SHRAVIKA

We as Jains should follow the tenets of Jainism and move towards the path of salvation.

## MYTH, HISTORY & DESCENDANTS

- I. The first Tirthankar, Rishabhdev flourished much prior to the Indus Valley Civilization and has been referred to as Lord Vishnu in the Puranas. This name is also mentioned in the Vedas. His sons, Bharat and Bahubali (57 feet high statue at Shravanabelgo in Karnataka is quite famous) are well known in the Indian history. The ancient Indian script, Brahmi, is believed to be named after Rishabhdev's daughter.
- II. Some figures considered to be of Lord Rishabh on the seals have been discovered at Mohenjodaro and Harappa sites of the Indus Valley Civilization that flourished in and around 3500 B.C.
- III. The Hindus, indeed, never disputed the fact that Jainism was revealed by Rishabhdev and placed his time almost at what they conceived to be the commencement of the world. They gave the same parentage (father Nabhiraya and mother Marudevi) of Rishabhdev as the Jains do and they even agree that after the name of Rishabhdev's eldest son Bharat this country is known as Bharatavarsha.
- IV. In the Rigveda there are clear references to Rishabhdev, the 1st Tirthankar, and to Aristanemi, the 22nd Tirthankar. The Yajurveda also mentions the names of three Tirthankars, viz. Rishabhdev,

Ajitanath and Aristanemi. Further, the Atharvaveda specifically mentions the sect of Vratya means the observer of vratas or vows as distinguished from the Hindus at those times.

- V. Parsvanath was also a real historical figure who is supposed to have attained liberation about 246 years before Mahavir at Samet Sikhar which stands by his name on the Parasnath hill. If 526 B. C. is taken as the year of Lord Mahavir's Nirvana, in 772 B.C. must have been the year of Parshvanath's nirvana. According to the tradition, he dwelt in the world exactly one hundred years and left home at the age of thirty to become an ascetic. From it, we may conclude that he was born in 872 B.C. and left this world in 772 B.C. The Kalpasutra states that Parshva like other Tirthankaras was a Kshatriya and the son of the King Ashvasena of Banaras and his wife Vama. His chief disciple was Gubhadatta who was succeeded by Haridatta. Then came Arya Samudra and his disciple Prabhasuri. Next Kesi Kumara succeeded to the headship of the church who was the contemporary of Mahavir. Thus the history of Jainism goes back to 872 B.C.
- VI. The Buddhist book Manorathapurani, mentions the names of many lay men and women as followers of the Parsvanath tradition and among them is the name of Vappa, the uncle of Gautama Buddha. In fact it is mentioned in the Buddhist literature that Gautama Buddha himself practiced penance according to the Jain way before he propounded his new religion.
- VII. Jainism has a great relation with Prakrit Languages. In ancient India Sanskrit was spoken only by Vedic Brahmins, while common people's language was Prakrit. Jains always promoted their religion through people's languages. So most of ancient Jain literature was written in various Prakrit Languages.
- VIII. **Ardha-magadhi was the language of people in Magadh, Bihar spoken between 600 BCE to 100 CE. Vardhaman Mahavir and his Ganadhars gave sermons in Ardha-magadhi.** Mahavir's teachings were transmitted to next generation and the language was affected by time & Jain Maharashtri language was developed which is one form of Prakrit. So the compiled verses are closer to Jain Maharashtri Language. The famous & popular Navkar mantra is in Ardha-magadhi language. Modern Marathi language is the next step in the evolution of Maharashtri. The classic Sanskrit language also has its roots in old Prakrit language spoken in the north India in Vedic & Pre-Vedic period.
- IX. The twenty-third Tirthankara Parsvanath is said to have died 250 years before Mahavir, while Parshvanath's predecessor Aristanemi is said to have died 84,000 years before Mahavir's nirvana. Neminath died 5,00,000 years before Aristanemi and Munisuvrat 1,00,000 year before Neminath. The intervals go on lengthening until they reach astronomical periods.

## 63 SHALAKAPURUSH (GREAT PERSONALITIES)

The tradition state that time is infinite and follows repetitive cycles of ascents and descents. During the phase of ascent there is a gradual increase of truth and goodness, and during the period of descent there is a decrease of happiness and righteousness.

It is held that at each ascent and descent cycle, sixty-three Shalakupurush (great heroes) are born of whom there are twenty-four Tirthankaras as mentioned above.

- I. 24 - Tirthankaras
- II. 12 - Chakravartis
- III. 9 - Vasudevs (Narayans)
- IV. 9 - Prati-Vasudevs (Prati-Narayans)
- V. 9 - Baladevs (Balabhadras)

The Twelve Chakravartis are as follows.

Bharat	Sagara	Meghavan	Sanatkumar	Shantinath
Kunthunath	Aranath	Subhuman	Padmaprabh	Harisena
Jayasena	Brahmadatt			

The nine Vasudevs (Narayans) are as follows.

Tripushta	Dvipushta	Svayambhu	Purushottam	
Nara (Purusha) Simba	Pundarik	Dattadev	Lakshman	Krishna

The nine Prati-Vasudevas (Prati-Narayans) are as follows.

Asvagriv	Taraka	Naraka	Nisumbha	Madhukaitabh
Prahlad	Bali	Ravan	Jarasandh	

The nine Baladevs (Balabhadras) are as follows.

Vijaya	Achala	Dharmaprabha	Suprabha	Sudarsana
Nandi (Ananda)	Nandimitra	Ramachandra	Padma	

## VARDHAMAN MAHAVIR

Lord Mahavir was a Kshatriya of the Jnatr clan born in Kundgram, a suburb of the town of Vaishali (near Patna). He was the second son of Siddhartha and Trishla, a highly connected lady. In fact Trishla was the sister of king Chetak of Vaishali whose daughter Chelna was married to Shrenik Bimbisara, king of Magadh. Lord Mahavir was the twenty fourth, i.e., the last Tirthankar who attained nirvana in Pavapuri near Rajgruhi. According to the tradition of the Shvetambar Jains the nirvana of Lord Mahavir took place 470 years before the beginning of the Vikram Era. The tradition of the Digambar Jains maintains that Lord Mahavir attained nirvana 605 years before the beginning of the Saka Era. By either mode of calculation the date comes to 527 B.C. Since the Lord attained emancipation at the age of 72, his birth must have been around 599 B.C. This makes Lord Mahavir slightly elder contemporary of Buddha who probably lived about 567-487 B.C. Lord Mahavir was the head of a community of 14,000 monks, 36,000 nuns. King Shrenik and his son Kanika were the rulers of Magadh during the time of Lord Mahavir.

### BIRTH STORY

The Svetambaras say that the soul of this Tirthankara had first descended into the womb of the Brahman Devananda. There after his fetus had been, by the order of Shakra (Indra) removed thence to the womb of Trishla who actually gave birth to Mahavir. One may rightly ask how people came to know of this incident of the transfer of the fetus. According to the Svetambaras it was Mahavir himself who revealed this to his disciples when Devananda once came to see him. This is how it is described in the Bhagavati Sutra.

### LIFE HISTORY

All the five important events in the life of Mahavir, his conception, birth, renunciation of home life, attainment of supreme knowledge, and death occurred when the moon was in conjunction with the asterism Uttaraphalguni. His parents who were pious Jains (i.e. worshippers of Parshva) gave him the name Vardhaman. He married Yashoda and by her had a daughter Anojja (also known as Priyadarshan). His parents died when he was 30 years old; and his elder brother Nandivardhan succeeded of his father in whatever position he had held. With the permission from his family Lord Mahavir followed 12 years of self-mortification. After the first 13 months he even discarded clothes. At the end of this period dedicated to

meditation and travels, he reached the state of omniscience (Kevali) corresponding to the Bodhi of the Buddhists. The details of his journeys during these twelve years are given in Jinadasa's churni to the Avashayaka Sutra.

The first prime disciples initiated by Bhagwan Mahavir after attaining Keval Gyan, are known as Ganadhars. As they headed groups of disciples, they are known as Ganadhars. They are as follows.

Gautam Swami	Agnibhuti	Vayubhuti	Vyakta
Sudharma Swami	Mandita	Maurya Gupta	Akampita
Achalbharta	Metarya	Prabhas	

## TIMELINE POST-VARDHAMAN MAHAVIR ERA

Of the eleven principle disciples (Ganadhars) of Lord Mahavir, only two, viz., Gautam Swami and Sudharma Swami survived him. The first six patriarchies after Mahavir were:

- (1) Sudharma Swami
- (2) Jambu Swami
- (3) Prabhav
- (4) Sayyambhav
- (5) Yashobhadra
- (6) Bhadrabahu and Sambhutavijaya

### SUDHARMA SWAMI

Sudharma Swami entered the order at the age of fifty; thirty years he was the disciple of Mahavir, twelve years after Mahavir's nirvana he became a Kevali. He died eight years later, having accomplished his 100th year.

### JAMBU SWAMI

Sudharma Swami's successor was Jambu. It is related that once Sudharma surrounded by his disciples, Jambu etc., arrived in Champa, and took up his abode in the part outside the town. As was usual, a crowd gathered to hear his preaching. King Kanika (Ajatashatru) saw the crowd and came to hear the sermon. When the sermon was at an end, the king asked Sudharma who Jambu was, for the king greatly struck with the beauty and the remarkable appearance of Jambu. Sudharma related to him Jambu Swami's history, and foretold that he would be the last Kevali. After him nobody would reach Manahparay and the Paramvadi stages of supernatural knowledge; the Jina Kalpa would be abandoned together with other holy institutions and practices, while on earth the sanctity of men would go on decreasing. Here perhaps we get the first hint of the schism between the Svetambars and the Digambar Churches. One of the practices of Jina Kalpa is the complete nudity of the monks. The Shvetambar monks have abandoned this practice and follow what is known as sthavar-Kalpa. It is interesting to note that the name of Jambu Swami's successor Prabhav who presumably followed the sthavar Kalpa does not appear in any of the lists of patriarchs of the Digambers.

### PRABHAV

Jambu reached beatification 64 years after Mahavir's nirvana, having appointed Prabhav of the Katya Yana Gotra as the visible head of the Church

### SAYYAMBHAV

He was born a heretic and at first he studied the Vedic religion under his guru. Once he met two monks who said: "Ah, you know not the truth." This unsettled his mind and a few days later he took farewell of his guru

and went in search of the two monks. At last, he came to Prabhav from whom he asked for instruction in the Jain religion. Prabhav explained to him the five vows of the Jains; and when Sayyambhav had renounced his former heretical views, he received Diksha and became a zealous ascetic. He learned the fourteen Purvas and became, after Prabhav's death, the head of the Church.

### THE DASHAVAIIKALIIKA

When Sayyambhav took Diksha, he had left his young wife behind. Although they did not have a child at that time, the boy to whom she eventually gave birth was called Manaka. When Manaka was eight years old, and became aware that his mother was not dressed like a widow, he asked her who his father was. He then learned that his father was Sayyambhav, who becoming a monk, had left before he was born and never returned. Manaka who yearned for his father secretly left his mother and went to Champa. There he met his father and as he did not recognize him, he inquired of him about his father by whom he wanted to be ordained. Upon which Sayyambhav gave himself out as the most intimate friend of his father in whose shelter he would ordain him. Manaka agreeing to this Sayyambhav brought him to the monks without explaining the relation subsisting between the boy and himself. The boy was ordained. Sayyambhav by means of his supernatural knowledge perceived that his son would die in six months. The time being too short for mastering the whole sacred lore, in extensor, Sayyambhav condensed its essence in ten lectures, which he composed in the afternoon. Hence the work is called Dashavaikalika. For thought to make abstracts of the law is allowed to none but the last Dashapurvin, yet under certain circumstances a Shrut-kevali may do so. Manaka learned the Dashavaikalika, and thus he was well instructed in the religion. When the six months were over and he died, Sayyambhav declared that he wept for joy because his son had died a saint. The disciples learning then that Manaka was their acharya's son wondered why he had not told them this before. Sayyambhav replied that if they had known Manaka to be his son, they would not have exacted the obedience, which is the duty of every novice, and the most meritorious part of his moral exercise. He added that for the sake of Manaka's instruction, he had composed Dashavaikalika, but now the object being attained, he would cause his work to disappear. The disciples, however, moved the Sangh to solicit Sayyambhav that he should publish the Dashavaikalika. Sayyambhav complying with their wishes, his work was preserved.

### YASHOBHADRA

At last Sayyambhav died, having appointed Yashobhadra as his successor.

### BHADRABAHU AND SAMBHUTAVIJAYA

After a most exemplary life of an ascetic and a teacher, Yashobhadra died leaving the management of the Church to his disciples Bhadrabahu and Sambhutavijaya.

*Hemchandra in his Sthaviravali now goes back about a hundred years to the time when Pataliputra, the new capital of Magadh, was founded. Later he describes the political history of the period of Nandas and the Mauryas and then comes back to the history of the Jain Church.*

### FOUNDING OF PATALIPUTRA

"Kanika was the king of Magadh at the time of Mahavir. Kanika's capital was Champa. When he died, his son Udayin succeeded him. Everything in his residency brought back to him the memory of his deceased father, and rendered him exceedingly sad. His Ministers, therefore, persuaded him to develop a new capital, just as Kanika had founded Champa, after leaving Rajgruhi on the death of his father. In order to find a site suitable for the future capital, Udayin dispatched men versed in the interpretation of omens. When they had reached the bank of the Ganga, they came upon a magnificent Patali tree. On a bough of this tree was perched a Chasa bird. The bird opened from time to time its bill in which insects fell by themselves. The augurs noticing this remarkable omen, returned to the King, and recommended the spot for erecting the new Capital. An old auger then declared that the Patali tree was not a common tree, for he had heard from wise men a story



about it. The story was about one Annikaputra who had even in a painful situation succeeded in concentrating his thoughts, and thus at last reached Nirvana. This event was duly celebrated by the gods near this place. This place henceforth became a famous Tirth called Prayag. The skull of Annikaputra was drifted down by the river and landed on the bank. There the seed of a Patali tree found its way into it, and springing up it developed into the tree that was to mark the site of the new capital. In the center of this city a fine Jain Temple was raised by the order of the monarch who was a devout Jain.

### **HOW NANDA BECAME THE KING OF MAGADH**

Udayin the king of Magadh was murdered by the agent of a rival king. Udayin was childless. His ministers, therefore, sent the Royal Elephant in a procession through the main street for searching out the next king. At that moment Nanda was coming from the opposite side in his marriage procession. Nanda was the son of the courtesan by a barber. When the two processions met, the State Elephant put Nanda on his back, the horse neighed, and other such auspicious omens were seen. In short, it was evident that the royal insignia themselves pointed him out as the successor of Udayin. He was accordingly proclaimed king and ascended the throne. The name of Nanda's minister was Kalpaka.

### **STHULABHADRA**

Seven descendants of Nanda succeeded each other. The ministers of these Nanda monarchs were the descendants of Kalpaka. The minister of the ninth Nanda was also a descendant of Kalpaka. His name was Sakatala. Sakatala had two sons, Sthulabhadra and Shriyaka. Shriyaka was in the service of the king whose confidence and love he had gained. On the death of Sakatala, the king offered Shriyaka the seal of the Prime Minister, but he refused it in favor of his brother Sthulabhadra. Accordingly the same offer was made to Sthulabhadra, who said that he would take the matter into consideration. Ordered to make up his mind without delay, his reflections took an unexpected turn; for perceiving the vanity of the world he resolved to quit empty pleasures, and plucking out his hair he acquainted the king with his resolution. He later took Diksha under Sambhutavijaya.

### **CHANAKYA AND CHANDRAGUPTA**

Chanakya was the son of the Brahman Chanin, a devout Jain. Once Chanakya was thrown out of the court of the ninth Nanda. It was Chanakya's fault, for he had behaved quite impertinently, but he was very sore at the insult and wanted his revenge. He met Chandragupta and induced him to attack Pataliputra, the capital of the Nandas. But every time Chandra Gupta did this he was defeated. Chanakya then adopted the policy of subduing the outlying districts first. One of these towns was defending itself very resolutely. Chanakya learned that the town was protected by the idol. Chandragupta then conquered the town. One by one Chandragupta captured all the outlying towns and was finally able to take over Pataliputra, where he ascended the throne. This event made Chandragupta choose the Jain teachers at Chanakya's instance. In the beginning Chandragupta preferred the heretic teachers. In order to prove that heretic teachers were worthless, Chanakya once invited them to the palace. He placed some dust on the floor near the window overlooking the royal seraglio. When no palace servant was there, the heretic teachers went and looked through the window. Chanakya showed their footprints to the king, and thus proved that these heretic teachers were looking at women. The Jain teachers, however, who were invited the next day, remained in their seats from the beginning till the end of their visit, and this time, of course, the dust on the floor in front of the windows was found untouched. Chandragupta seeing the proof of the sanctity of the Jain teachers henceforth made them his spiritual guides.

### **BIRTH OF BINDUSARA AND DEATH OF CHANDRAGUPTA**

Chanakya served Chandragupta as his minister throughout the life of later. On Chanakya's order, the food of Chandragupta was mixed with a gradually increased dose of poison, so that in the end even the strongest poison had no effect on him. Once, the queen Durdhara carrying a child was dining with the king. Chanakya was also there. Observing that the poison almost instantly killed the queen he ripped open her womb and

extracted the child. He had been nearly too late; for already a drop of the poison had reached the boy's head, who, from this circumstances was called Bindusara. In ripe age he was placed on the throne by Chanakya on the decease of his father who died by Samadhi.

### ASHOKA AND SAMPRATI

"On Bindusara's decease, his son Ashoka ascended the throne. Ashoka sent his son and presumptive heir, Kunal, to Ujjain. When the prince was eight years old, the king wrote (in Prakrit) to the tutors that Kunal should begin his studies. One of Ashoka's wives who wanted to secure the succession to her own son took up the letter to read it, and secretly putting a dot over the letter 'a', changed Adheeyu into Andheeyu another word, meaning he must be blinded. Without re-reading the letter, the king sealed and dispatched it. The clerk in Ujjain was so shocked by the contents of this letter that he was unable to read it aloud to the prince. Kunal, therefore, seized the letter and read the cruel sentence of his father. Considering the fact that no Maurya prince had disobeyed the chief of the house, and unwilling to set a bad example, he stoutly put out his eyesight with a hot iron". 3 (IX 14-29) "Years later Kunal came to Ashoka's court dressed as a minstrel and when he pleased the king by his music, the king wanted to reward him. At this the minstrel Prince Kunal demanded his inheritance. Ashoka sadly objected that. Being blind Kunal could never ascend the throne. Kunal argued that he claimed the kingdom not for himself but for his son Samprati. Samprati accordingly was the name given to Kunal's son, and though a baby in arms, he was appointed Ashoka's successor, after whose demise he ascended the throne and became a powerful monarch. Samprati was a staunch Jain".

*Hemchandra then describes the manner in which the ten Purvas were preserved by Sthulabhadra. The principal character in this famous incident was Bhadrabahu, and as Bhadrabahu died 170 years after the Nirvana of Mahavir, i.e. fifteen years after the accession of Chandragupta, it is clear that the incident described below happened during the reign of Chandragupta.*

### STHULABHADRA LEARNS THE PURVAS FROM BHADRABAHU

A dreadful dearth prevailing about this time forced the monks to emigrate as far as the seaside. During these unsettled times they neglected their regular studies and as such the sacred lore was on the point of falling into oblivion. The Sangh, therefore, reassembling at Pataliputra when the famine was over, collected the fragments of the canon which the monks happened to recollect, and in this way brought together eleven Angas. In order to recover the Drishtivad, the Sangh sent monks to Bhadrabahu in Nepal commanding him to join the Council. Bhadrabahu, however, declined to come, as he had undertaken the Mahaprana vow, which it would take 12 years to carry out; but after that period he would in a short time teach the whole of the Drishtivad. Upon receiving the answer, the Sangh again dispatched two monks to Bhadrabahu that he may be punished to disobey the Sangh. Everything coming about as foreseen, Bhadrabahu requested some clever monks to whom he would daily deliver seven lessons at a suitable time. Accordingly 500 monks with Sthulabhadra as their leader were sent to Bhadrabahu. But all of them except Sthulabhadra, becoming tired by the slowness of their progress, soon fell off; Sthulabhadra alone stayed out the whole term of his master's vow. At the end of it he had learned the first ten Purvas.

Sthulabhadra and Bhadrabahu, it appears, then went back to Pataliputra. Sthulabhadra had seven sisters. These sisters of Sthulabhadra paying their reverence to Bhadrabahu after his arrival in Pataliputra asked him about their brother and were directed to a temple. On their approach Sthulabhadra transferred himself into a lion in order to gratify his sisters with the sight of a miracle. Of course the frightened girls ran back to their guru to tell him that a lion had devoured their brother. Bhadrabahu however assured them that their brother was alive and so they found him on their return to the temple. When his sisters had left Sthulabhadra, he went to Bhadrabahu for his daily lesson. But the latter refused to teach him anymore, as he had become unworthy of it. Sthulabhadra then replied that he remembered no sin since his ordination, but being reminded by him of what he had done, he fell at his feet and implored his forgiveness. Bhadrabahu, however, would not take up his instruction. Even the whole Sangh could only with great difficulty overcome

his reluctance. He at last consented to teach Sthulabhadra the rest of the Purvas on the condition only that the last four Purvas should not be handed over to anybody else. On Bhadrabahu's death, 170 years after Mahavir's nirvana, Sthulabhadra became the head of the Church.

### MAHAGIRI & SUHASTIN

Sthulabhadra had two disciples, Mahagiri and Suhasin. As Yaksarya brought them up, the word Arya was prefixed to their names. Sthulabhadra taught them the ten Purvas, for the last four Purvas he was forbidden to teach. After their teacher's decease they succeeded to his place. After some time, Mahagiri reassigned his disciples to Suhasin and lived as a Jina Kalpa, though the Jina Kalpa had by that time fallen into disuse. Hemchandra had stated earlier that Jina Kalpa was abandoned after Jambu.

Does Mahagiri's acceptance of Jina Kalpa signify the breakup of the Jain Church into the two sects Digambar and Shvetambar? This does not appear to be the case, for Mahagiri's name does not figure in any list of sthaviras of the Digambers. Also, Hemchandra's statement that Mahagiri had handed over his disciples to Suhasin is perhaps not correct, for Nandi Sutra, a Shvetambar text gives the succession list 6 of Mahagiri's disciples and this list is completely different from the list of successors of Suhasin given in the Kalpa Sutra. In other words, when Mahagiri started living as a Jina Kalpa, he either had not shifted his disciples to Suhasin, or if he had done so, then he might have had picked up a new group of disciples later. One thing is clear: Mahagiri's successors did not leave many impresses on the history of Jainism. Except for the Nandi Sutra list, their names have practically disappeared. As stated earlier the only one whose name occurs in the legends composed in the later times was Mangu.

### SPREAD OF JAINISM

Buddhism had spread all over India and to some places outside India due to the missionary efforts of Ashoka. A similar role in the case of Jainism was played, according to Hemchandra by Ashoka's grandson Samprati. Hemchandra continues. The king (Samprati) looking up to Suhasin as his greatest benefactor and hence forth strictly performed all duties enjoined to the laity. He further showed his zeal by causing Jina Temples to be erected over the whole of Jambu Dweep. The example and advice of Samprati induced his vassals to embrace and patronize his faith not only in his own kingdom, but also in the adjacent countries, the monks could practice their religion. In order to extend the sphere of their activity to uncivilized countries, Samprati sent there messengers disguised as Jain monks. They described to the people the kind of good and other requisites which monks accept as alms, enjoining them to give such things instead of the usual taxes to the revenue collectors who would visit them from time to time. Of course, these revenue collectors were to be Jain monks. Having thus prepared the way for them, he induced the superior to send monks to these countries so that they would find it easy to live there. Such was the religious Zeal of the king (Samprati) that he ordered the merchants to give the monks all things they should ask for and to draw on the royal treasury for the value of the goods. All this necessarily had a corrupting effect on the Jain monks and Mahagiri, the ascetic-minded patriarch protested.

Hemchandra continues: "Although the alms with which the monks were supplied are expressly forbidden by the rules of the Church, Suhasin, afraid to offend the zealous king, dared not make any opposition. Mahagiri, therefore, severely blamed Suhasin and finally got separated from him. For as he said, there was an old prophecy that after Sthulabhadra, the conduct of the Jains would deteriorate. He left Avanti and went to the Tirth Gajendrapada. There, starving himself to death, he reached the heavens.

It was Samprati, the successor of Ashoka, who according to Hemchandra prepared the ground for the spread of Jainism in South India (Andhra and Dramilas). Samprati dying at the end of his reign, during which he continued a patron of the Jains, became a God and at last he will reach the heavens.

### VAJRA SWAMI

Hemchandra then leaves out the next four patriarchs from Suhasin onwards as follows

- 1) Suhasin II
- 2) Susthita & Supratibuddha
- 3) Indra
- 4) Dinna
- 5) Sinhagiri
- 6) Vajra

Hemchandra does not mention Susthita, Indra and Dinna at all, and mentions Sinhagiri only as the guru of Vajra.

Vajra was the son of Dhanagiri, a disciple of Sinhagiri. Dhanagiri had left his house soon after his wife became pregnant. The child who was born to this abandoned woman was very troublesome and her relations gave him away to Sinhagiri when he had come to the area on a preaching mission. Since the child was very heavy in weight Sinhagiri named him Vajra. He was then educated in the sacred literature. Sinhagiri wanted Vajra to be master in the knowledge of the sacred books, so he sent Vajra to Bhadrugupta in Ujjain. Bhadrugupta was master of ten Purvas. Soon after Vajra arrived, he was most cordially received by Bhadrugupta, who readily imparted to him the knowledge of the Purvas. The object of Vajra's mission being accomplished in a short time, he returned to Dashapura and joined his guru. The latter permitted him to teach the Purvas. This event was celebrated by the Devas showering down a rain of flowers. Sinhagiri put an end to his earthly career by self-starvation. Vajra Swami then traveling in company with 500 monks spread & preached the religion.

### HOW THE KNOWLEDGE OF THE LATER PART OF THE 10TH PURVA WAS LOST

There was a person called Aryarakshita. He went to great Acharya to learn the Drishtivad. The acharya asked him to become a monk first. Aryarakshita was willing to do so at once, but he induced the monks to change their residence as he was afraid that the king and the people would ask him to leave the order. Aryarakshita became a pious monk and he readily acquired all the knowledge that the acharya possessed. But when he was told that Vajra in Puri knew more of the Drishtivad than his teacher, he went and joined Vajra. Then Aryarakshita began his studies and in a short time had mastered nine Purvas. It was when he learned the yamakas of the 10th Purva that the course of his studies was interrupted. For about this time a letter arrived from his parents entreating him to return home. Vajra was at first reluctant to let him go without learning all the Purvas, but when more such letters came requesting Aryarakshita to go back home, Vajra permitted him to go, because his intuition told him that he (Vajra) should soon die, and with him the knowledge of the complete 10th Purva. With the death of Vajra Swami the knowledge of the complete 10th Purva, and the fourth Samhanana came to its end.

From Vajra are derived all the divisions of the Church which exist at the present time. Thus Hemchandra ends the Sthaviravali, the history of the patriarchs of the Jain Church. In his work he mentions one or two incidents from the life of Vajrasen who was the successor of Vajra, but these are not important in the history of the Church. Aryarakshita whom Vajra had taught most of the Purvas never became a patriarch, but his pupil Gotthamahila was the person who started the seventh schism of the Jain Church in 584 AV.

It appears from the account given by Hemchandra that generally it was one person who occupied the top place in the Church, and this person was the one who knew the Jain sacred literature in full. There was up to that time no written record of this literature and everything had to be committed to memory. People with such good memory are not easy to find at any time, and the Jains had to find such men among the limited number of people who would accept the strict rules of the Jain monk-hood. Only twice there were two heads of the Church living simultaneously. The second of this occasion was during the reign of king Samprati in Ujjain. At that time Mahagiri and Suhasin headed the Church simultaneously. Of the two, Mahagiri was conservative. He wanted the Jain monks to live strictly in the manner prescribed in the law. Since he was unable to enforce this, he went away and starved himself to death.

As noted earlier, Hemchandra does not describe the lives of the four patriarchs between Suhasin and Vajra Swami. These four patriarchs are named in the Kalpa Sutra. There may be a possibility that the number of patriarchs between Suhasin and Vajra were more than four. Jacobi arrives at this conjecture on the following basis; Hemchandra mentions that Bhadrabahu died 170 years (170 AV.) after the nirvana of Mahavir. As Bhadrabahu was the sixth patriarch, this gives an average period of a little less than thirty years for each patriarch up to Bhadrabahu. On the other hand if we accept the usual date given for the sixth schism to be 544 AV., then we find the difference between the lifetime of its author Rohagutta and the death of Bhadrabahu as 374 years. Now Rohagutta 8 was a prashishya of Suhasin, the eighth patriarch, Ex. , he belonged to the generation of the tenth patriarch. This gives only four patriarchs in an interval of 374 years that means 94 years for each patriarch. This according to Jacobi is an absurd figure. It may be question whether the date of the sixth schism, viz. 544 AV. is correctly recorded. Jacobi has also examined this point. The first seven schisms of the Jain Church have been described in the Avasyaka Nirukti, but it does not mention the eighth schism (the Shvetambar- Digambar split) which is said to have taken place in 609 AV., or, say, 50 to 60 years after the 6th schism (544 AV.). So there is not much possibility that the date of this schism could have been forgotten by that time. "To sum up, if we base our inquiry on the well-established date of the schisms, we arrive at the conclusion that the list of Theras (patriarchs) is imperfectly handed down; there must have been far more Theras than are contained in the Theravali. In other words the Theravali do not furnish a connected list of patriarchs succeeding each other as teacher and disciple, but a patched up list of patriarchs whose memory survived in oral and literary tradition, while the rest of them had fallen in utter oblivion.

### THE FIRST SEVEN SCHISMS

The main schism of the Jains was the one between the Svetambaras and the Digambaras. The Svetambaras believe that even before this schism, there had been seven other schisms. These schisms had started when certain important leaders disagreed with the views of the main leader on some points of philosophy or ritual. These leaders had then taken away their followers and established what one might call separate sects. However, these schisms had little permanent effects since the newly formed sects had either disappeared or had joined the main leader again on the death of their respective leaders. The seven schisms have been all described together in Avashayaka Nirukti. (The Digambaras do not believe these seven schisms)

1. The first of these schisms, as we have already seen, happened during the life of Mahavir himself. Its leader was his son-in-law Jamali. Jamali broke away with his followers from Mahavir fourteen years after the latter had attained omniscience. The point on which Jamali differed from Mahavir would appear to an outsider to be a mere quibble. Jamali started believing that he is a Kevali and knew the profound knowledge what an Arihant had.
2. The second schism was started by Tissagutta in Rajgruhi. This happened also during the life time of Mahavir and only two years after Jamali's schism. Tissagutta's followers were called Jivapaesiyas. They controverted Mahavir's view that the soul is infused in all the atoms of the body.
3. The third schism was led by Asadha at Seyaviya, 214 years after the death of Mahavir. Asadha's followers were called Avattiyas and they held that there was no difference between Gods, saints, kings and other beings.
4. The fourth schism was started by Assamitta in Mihila, 220 years after Mahavir's death. Assamitta was a disciple of Kidinna who was a disciple of Mahagiri. Assamitta's followers were called Samuchchheiyas and they held that after the end of all life will come one day, the effects of good or bad deeds are immaterial.
5. The fifth schism was started by Ganga at Kullakatiriya, 228 years after the death of Mahavir. Ganga was a disciple of Dhanagutta, another disciple of Mahagiri. His followers were called Dokiriyas and they held that two opposite feelings such as cold and warmth could be experienced at the same time.

6. The sixth schism arose in Antaranjiya and was started by Sadulaya, otherwise known as Rohagutta, 544 years after the death of Mahavir. Sadulaya is said to have been the author of the Vaisheshika Sutras. His followers were called Terasiyas and they held that between life (Jiv) and non-life (Ajiv), there is a third state 'no-Jiv'. According to the Kalpa-Sutra, the Terasiya sect was founded by Rohagutta a disciple of Mahagiri.
7. The seventh schism was led by Gotthamahila at Dashapura, 584 years after Mahavir's death. His followers were called Abaddhiyas and they asserted that Jiv was not bounded by karma.

No trace of these seven schisms is now left in the Jain religion.

### THE EIGHTH SCHISM - DIGAMBAR AND SVETAMBAR

The Jain community is divided into two sects Digambar and Shvetambar. Both the sects have exactly the same religious and philosophical beliefs and practically the same mythology.

- 1) The only noticeable difference in the mythology of the two sects is regarding the sex of the nineteenth Tirthankara Bhagwan Mallinath. The Svetambaras believe that Bhagwan Mallinath was a woman, while Digambars think that Bhagwan Mallinath was a man. This difference of opinion about Bhagwan Mallinath arises out of the few differences in the beliefs of the two sects. The Digambars think that it is not possible for a woman to achieve salvation, and as all Tirthankaras do achieve salvation, the nineteenth Tirthankara could not have been a woman.
- 2) Another difference between the two sects is that the Digambars think that all Jain ascetics should follow the example of Mahavir and remain nude, while the Svetambaras think that the practice of remaining nude known as Jina Kalpa was given up by the great teachers of the church within a few generations after Mahavir (i.e. after Jambu) and they had started wearing white garments. This practice was known as Sthavar Kalpa. The present-day ascetics according to the Svetambaras need to follow these great teachers (Sthaviras) and it is not necessary to practice the Jina Kalpa.
- 3) The third point on which the two sects differ is regarding the food of the Kevali (omniscient). The Digambars maintain that a Kevali does not need any intake of food, while the Svetambaras think that they do. The point is academic, for both the sects are unanimous that nobody is going to become a Kevali in the foreseeable future.
- 4) Digambars also deny two of the Shvetambar beliefs about Mahavir, viz., that Mahavir's embryo was taken from the womb of the Brahman woman Devananda and transferred to the womb of Trishla, and also that Mahavir had married and had a daughter. (Other minor differences between these two communities are given later).

It will be noticed that these and similar other differences are of a minor nature and do not affect the main tenets of the religion which were essentially same for both the sects. On the other hand, these differences minor though they might be, have cleaved the Jain community into two distinct groups with practically no inter-mixing on the religious or even social plane; for even inter-marriage between the two sects is not ordinarily permissible. This was because the two communities have necessarily their own temples, the Digambars having the images of the Tirthankaras nude, and the Svetambaras clothed. The monks or ascetics who are the religious leaders of the sects are similarly nude and clothed in white respectively. Also, due to some reasons mentioned later, the Digambars refuse to recognize the canonical books of the Svetambaras, and have their own texts.

Thus we see that the two sects both swearing allegiance to Mahavir and his teachings, behave in their practical religious life as two different societies.

### THE DIFFERENCE BETWEEN THE SVETAMBARAS AND THE DIGAMBAR

The total numbers of points by which the Digambars differ from the Svetambaras are eighteen. These are listed below:

The Digambars do not accept the following Shvetambar beliefs:

1. A Kevali needs food and needs to evacuate (nihara).
2. The women can get salvation. (In order to get salvation a woman has according to the Digambars to be born again as a man).
3. The Shudras can get salvation;
4. A person can get salvation without forsaking clothes;
5. A house holder can get salvation;
6. The worship of images having clothes and ornaments is permitted;
7. The monks are allowed to possess fourteen (specified ) things;
8. The Tirthankara Mali was a woman;
9. The eleven of the 12 original Angas (Canonical works) still exist;
10. Bharat Chakravarti attained Kevali hood while living in his palace;
11. A monk may accept food from a Shudra;
12. The Mahavir's embryo was transferred from one womb to another; and Mahavir's mother had fourteen auspicious dreams before he was born. The Digambars believe that she had actually 16 such dreams;
13. Mahavir had married and had a daughter. He was sick due to the tejo lesya of Goshala.
14. A cloth offered by the Gods (devadusya) fell on the shoulders of a Tirthankara.
15. Marudevi went for her salvation riding an elephant;
16. A monk may accept alms from many houses.



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# NINE TATTVAS

Jainism is not about changing the world; it is about changing our own selves. The objective of Nav Tattva is to change the self. If one understands the essence of Nav Tattva, he will understand the mystery behind the ups and the downs of his life.

The nine tattvas, or principles, are the single most important subject of Jain philosophy. It deals with the karma theory of Jainism, which provides the basis for the path of liberation. Without the proper knowledge of this subject, a person cannot progress spiritually.

**The true faith and understanding of this subject brings about the following in an individual.**

- i. **Right knowledge (Samyak Gyan)**
- ii. **Right faith (Samyak Darshan)**
- iii. **Right conduct (Samyak Charitra) in an individual.**

Nine Tattvas (Principles):

1. Jiv – Soul or living being (Consciousness)
2. Ajiv – Non-living substances which include all the remaining five substances.
3. \*Punya – Merit or karma of good deeds
4. \*Paap – Sin or Transgression or karma of bad deeds
5. Asrav – Causes of the Bondage of karma
6. Samvar – Stoppage of attachment of new karma
7. Nirjara – Exhaustion of the accumulated karma
8. Bandh – Characteristics of Bondage of karma
9. Moksh – State of total liberation from all karma

\*Punya and Paap are the diverse results of Asrav and Bandh. Some exponents of Jains do not treat them as separate tattvas. According to them, there are only seven principles instead of nine.

## HEYA, JNEYA & UPADHEYA

Nine tattvas can be divided in three groups

1. Heya means worth abandoning - Paap, Asrav and Bandh are Heya.
2. Jneya means worth knowing - all nine fundamentals: Jiva, Ajiva, Punya, Paap, Asrav, Samvar, Nirjara, Bandh and Moksha are Jneya.
3. Upadeya means worth attaining - Punya, Samvar, Nirjara and Moksha are Upadeya. (Punya is eventually worth abandoning).



# JIVA (SOUL/PRAN)

The first tattva is Jiva which refers to the soul.

1. Soul is a sentient, formless entity.
2. Jiva is a beginning less, endless and eternal entity.
3. Jiva is so called because it remains alive in all the three phases of time - past, present, future.
4. The soul has the power to contract and expand. It can stay in a small body like that of an ant and also big body like that of an elephant.
5. Jiva exists in the germinal state in the form of what is technically called Nigodh.
6. It contracts or expands, as the requirements may be, to fit in with the corporeal frames it takes on at different stages of its migratory existence in order to enjoy pleasures or suffer from pains.
7. In order to reap what it sows, it migrates here, there and everywhere through the processes of repeated births, developments and deaths.

## EXTERNAL CHARACTERISTICS

The soul receives food through the senses and excretes it; it remains awake and sleeps. It labors and also rests. It experiences the feeling of fear. It strives for self-defense. It copulates and is born through copulation. It increases and decreases. It collects various things.

## INTERNAL CHARACTERISTICS

Sentience (Chetna) is the internal characteristic of the soul. Sentience is found in every living being, be it in a small or a large size. This power is seen as less or more according to the obstruction of karmas. Atma pervades the whole body. It receives the karma pudgals (Karmic Matter) and takes various births according to its Karma. It also becomes liberated by annihilation of its karmas.

Thus, there are two types of Jiva:

1. **The Liberated Soul** - Liberated Jivas are those, who are totally free from birth and rebirth. They have attained Moksha and have been totally free from all Karmas, and have become Siddha and have reached Siddhashila. And they have permanently settled there.
2. **The Worldly Soul (Transmigratory / Non-liberated / Sansarik)** - Until they get liberation and be free from all Karmas, they will have to move from one Gati to another one.

There are further divisions of the Sansarik Jiv as per various standards stated below.

1. Sansarik (non-liberated) have also 4 categories according to their species: Narak (Hell), Tiryanch (Animal), Manushya (Human), Dev (God).
2. Sansarik Jiva according to senses, they have 5 categories – One sense, Two sense, Three sense, four sense, five sense.
3. Sansarik Jiva as per body they have 6 categories Prithvikay, Upkay, Teukay, Vaukay, Sadharan Vanaspatikay and Pratyek Vanaspatikay.
4. Sansarik Jiva as per species they have 7 types: Hellish, Animals, Animals(Female), Human, Human (Female) God, Goddess.
5. Sansarik Jiva as per the duration and differences after the birth there are further 8 categories: Narak, Tiryanch, Humans and Gods.

The commonly used division is as follows.

1. **Tras Jivas** - Tras Jivas are those who can move at their own will, according to requirements.  
Ex. Human, Animal Insects etc.
2. **Sthavar Jivas** - Sthavar are those which cannot move on Ex. stone, tree and water.

## CLASSIFICATION OF JIVAS

The below segmentation of Sansarik Jivas is the most widely used concept in Jainism (location incl.)

Classification of 563 divisions of Jiva				
Naraki (Hellish)	Tiryanch (Animal)	Human (Manushya)	Gods (Devs)	Total
14	48	103	198	563

Place (Rajlok Location)	Location of 563 divisions of Jiva				
	Naraki (Hellish)	Tiryanch (Animal)	Human (Manushya)	Gods (Devs)	Total
	14	48	103	198	563
Bharat Kshetra	0	48	3	0	51
Mahavideh Kshetra	0	48	3	0	51
Jambu Dwip	0	48	27	0	75
Lavan ocean	0	48	168	0	216
Dhatki Khanda	0	48	54	0	102
Kalodadhi ocean	0	48	0	0	48
Ardha Puskar Dwip	0	48	4	0	102
Lower Loka	14	48	3	50	115
Nandishwar Dwip	0	46	0	0	46
Nandishwar ocean	0	46	0	0	46
Tirchha Loka	0	48	303	72	423
Upper Loka	0	48	0	76	124
Meru mountain	0	48	0	0	48
Adhi Dwip	0	48	303	0	351
12 Dev Loka	0	20	0	48	68
9 Graveyak	0	14	0	18	32
At the end of Loka	0	12	0	0	12
Lowergrama	0	48	303	0	51
In the handful.	0	12	0	0	12

Understanding some technical aspects –

- i. **Sukshma**: Subtle, cannot be seen by naked eyes.
- ii. **Badar**: External, can be seen by normal vision.
- iii. **Samurchhim**: Those born from excreta, cow dung, soling etc.
- iv. **Garbhaj**: Born out of womb/etc.
- v. **Paryapta**: One who takes adequate food, breath etc. before one's birth.
- vi. **Aparyapta**: One who dies before adequate kind of things.
- vii. **Karma bhoomi**: Where some or other work is to be done like Agriculture, industry etc.
- viii. **Akarma bhoomi**: Where no work is to be done, Kalpavruksh Divine provides everything.



## NARAKI (14 HELLISH BEINGS)

1) 14 Hellish Beings - dhamma, vansa, sela, anjana, rishta, maga, magvati (7 narki)

Total 7 X 2 (paryapta & aparyapta) - 14.

<b>Ratna prabha</b>	<b>Sharkara prabha</b>	<b>Vasuka pabha</b>	<b>Pank prabha</b>	<b>Dhum prabha</b>	<b>Mama prabha</b>	<b>Tamastamas pabha</b>
<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>
<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>
2	2	2	2	2	2	2
					<b>Total</b>	<b>14</b>

## TIRYANCH (48 ANIMALS)

As per the sensory organs, this section is classified as follows.

- |      |  |    |
|------|--|----|
| i.   | One sense                              | 22 |
| ii.  | Vikalendriya (Two, Three, Four senses) | 6  |
| iii. | Tiryanch Panchendriya                  | 20 |

### 22 divisions of one sensed.

Born from Earth, Water, Fire, Air and Vegetables.

In *Vanaspatikaya* (born of Vegetables) there are two types;

- Pratyekvanaspatikaya* and
- Sadharanavanaspatikaya*.

In *Pratyekvanaspatikaya*, there is one soul in one body e.g. leaf, fruit, flower, root etc.

In *Sadharanavanaspatikaya* there are number of souls (*Jivas*) in a single body. They grow again and again even if cut e.g. Potato, Onion, Thorn, *Palakh* vegetables etc. for each *Jiva*, there are 6 *Paryapta*. One who dies after completion of all 6 *Paryapta*, are called *Aparyapta*.

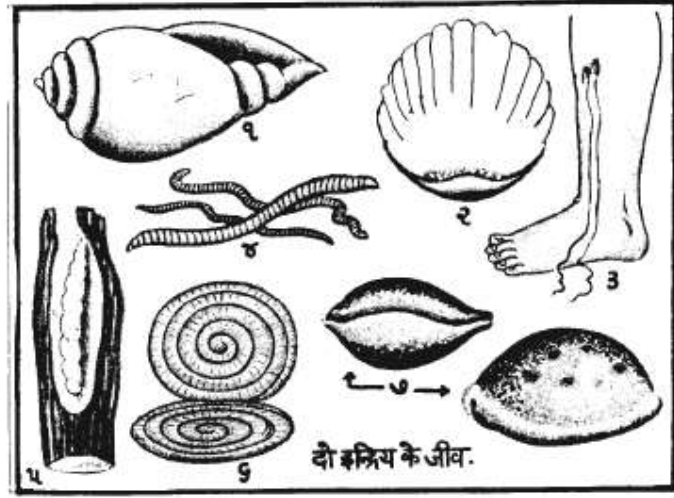
One senses *Jivas* have 22 sub divisions.

	<i>Prithvikaya</i> Born from Earth	<i>Upkaya</i> Born From Water	<i>Teukaya</i> Born from Fire	<i>Vaukaya</i> Born From Air	<i>Pratyek- vanaspatikaya</i>	<i>Sadharana- vanaspatikaya</i>
<i>Sukshma</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	-	<i>Aparyapta</i>
<i>Sukshma</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>		<i>Paryapta</i>
<i>Badara</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>
<i>Badara</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>
	4	4	4	4	2	4
<b>Divisions of One sense Jiva</b>					<b>Total</b>	<b>22</b>

## Vikalendriya Jiva (Six divisions)

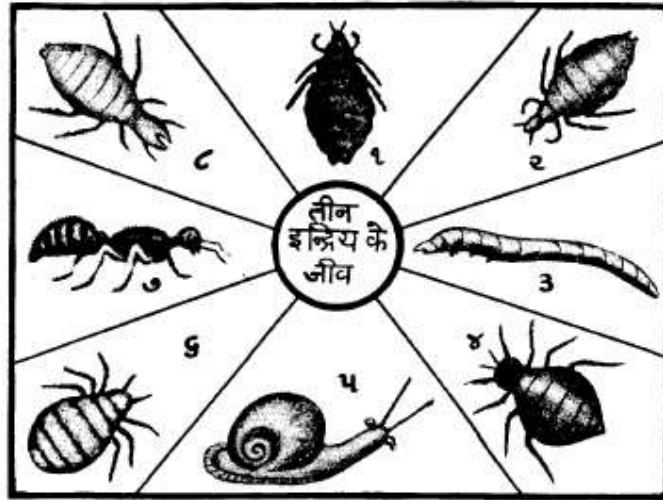
Vikalendriya are those having one sense less.

Those having 2 (Touch and Taste) senses, e.g. Shankha, Koda, Jalo, Alasia etc.



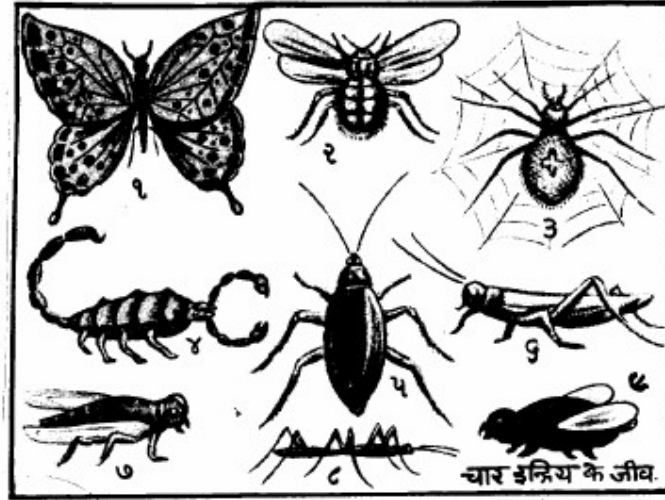
दो इन्द्रिय जीवो : १ शंख. २ छीप. ३ वाला. ४ अणसिया. ५ काफकीडे  
६ माभसभूडा. ७ कोडा-कोडी विगेरे.

Those have three senses: (Touch, Taste and hearing) e.g. Bug, Ant, White ant etc.



तीन इन्द्रिय जीवो : १ काणी जू. २ घोणी जू. ३ छियण. ४ मांकड. ५ गोकणगाय.  
६ गीगोडा. ७ मंकोडा. ८ छिपेछि विगेरे.

Those having four sense- Touch, Taste, Hearing and vision e.g. Locust, Mosquito, Spider etc.



ચારેન્દ્રિય જીવો : ૧ પતંગિયું. ૨ બગાઈ. ૩ કરોળિયો. ૪ વીંછી. ૫ વાંદો. ૬ તીડ. ૭ માખી. ૮ મચ્છર. ૯ ભમરો વિગેરે.

Two sense	Three sense	Four sense.
<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>
<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>
2	2	2
Total		6

**Tiryanch (Animals) with five sense. (20 divisions)**

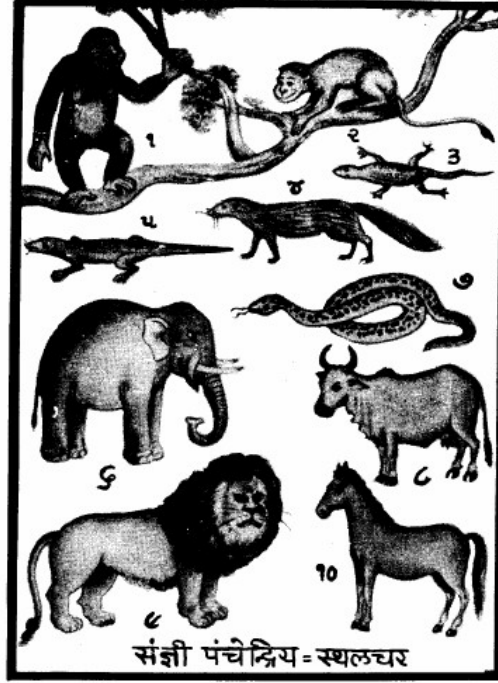
**Jalchara Jiva :** Those who live in water.



(૧) સંજી પંચેન્દ્રિય જળચર પ્રાણીઓ : ૧ મગર. ૨ દેડકો. ૩ માછલી. ૪ કરચલો. ૫ આકપગો. (આકપગનું એક પ્રાણી) ૬ સીલ. ૭ કાચબો. ૮ વ્હેલ વિગેરે. ૧૪

**Sthalchara Jiva :** Those who live on the earth. Walking with four legs like Monkey, Walking with their stomach like Snake, Walking with their hands like Lion, Cow etc.





(૨) સંજી પંચેન્દ્રિય સ્થલચર પ્રાણીઓ ત્રણ પ્રકારે છે.

- |              |   |            |           |
|--------------|---|------------|-----------|
| ★ બૃજપરિસર્પ | - | (૧) ગોરિલો | (૨) વાનર  |
| ★ ઉરપરિસર્પ  | - | (૩) ગરોળા  | (૪) ઘો    |
| ★ ચતુષ્પદ    | - | (૫) નોળિયો | (૬) હાથી  |
|              |   | (૭) સિંહ   | (૮) ગાય   |
|              |   | (૯) સિંહ   | (૧૦) ઘોડો |

*Khechara Jiva* : Those live in the sky i.e. fly in the sky like Crow, Sparrow, Cock etc.



(૩) સંજી પંચેન્દ્રિય ભેચર પક્ષીઓ :

- |                |                                       |                     |          |          |
|----------------|---------------------------------------|---------------------|----------|----------|
| રોમજ પક્ષીઓ :  | (૧) કાગડો                             | (૨) પોપટ            | (૩) ચકલી | (૪) કોયલ |
|                | (૫) મોર                               | (૬) કુકડો           | (૭) બતક  |          |
| ચર્મજ પક્ષીઓ : | (૮) ચામાચીડીયું                       | (૯) બીડીલી પાંખવાળા |          |          |
|                | (૧૦) ઉપાડી પાંખવાળા છે.               |                     |          |          |
|                | (૧૧-૧૨) પક્ષીઓ અઢીદિવસની બહાર હોય છે. |                     |          |          |

	<i>Jalchara Jiva</i>	<i>Sthalchara Jiva : Four legs</i>	<i>Sthalchara Jiva : walking with hands.</i>	<i>Sthalchara Jiva : waking from stomach</i>	<i>Khechara Jiva :</i>
<i>Garbhaja</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>
<i>Garbhaja</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>
<i>Samurchhima</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>	<i>Paryapta</i>
<i>Samurchhima</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>	<i>Aparyapta</i>
	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>
				<i>Total</i>	<i>20</i>

	PRUTHVI KAY	APKAY	TEUKAY	VAYUKAY	VANASPATI KAY SADHARAN	VANASPATI KAY PRATYEK	PARYAPT	APARYAPT	TOTAL
SUKSHMA	1	1	1	1	1		5	5	10
BADAR	1	1	1	1	1	1	6	6	12
						Total			22
BEINDRIYA							1	1	2
TREINDRIYA							1	1	2
CHAURINDRIYA							1	1	2
						Total			6
PANCHINDRIYA					GARBHAJ	SAMUCHM			
JALCHAR	(in water)		fish		1	1	1	1	
STHALCHAR CHATUSHPAD	(on land)	4 legged	horse, cow,		1	1	1	1	
STHALCHAR URPARISARP	(on land)	walk thru stomach	snake		1	1	1	1	
STHALCHAR BHUJPARISARP	(on land)	walk with hand	lizard, rat,		1	1	1	1	
KHECHAR	(fly)		parrot, crow,		1	1	1	1	
				Total					20
							Grand	Total	48

## MANUSHYA (303 HUMAN BEINGS)

- 15 of Karmabhoomi (5 Bharat Kshetra + 5 Airavat Kshetra + 5 Mahavideh Kshetra)  
30 of Akarmabhoomi (5 Himvant Kshetra + 5 Hiranyavat Kshetra + 5 Harivant Kshetra + 5 Ramyaka Kshetra + 5 Devkuru + 5 Uttarakuru).  
56 Antar Dwip (7 Dwips each on 8 Sheekha in Lavan ocean)  
**101 Total**
- 101 Born out of womb *Paryapta*.  
101 Born out of womb *Aparyapta*.  
101 Born out of Exreta etc.  
**303 Total Divisions in Human**

## DEV (198 GODS)

- 25 Bhavanpati (10 bhavanpati, 15 paradhami)
- 26 vyantar (8 vyantar, 8 van vyantar, 10 tiryanch jhrumbhak)
- 10 Jyotishi (5 sthir, 5 asthir)
- 38 vaimanik (12 devlok, 9 graivayak, 9 lokantik, 5 anutar, 3 kilbishiya)

Total 99 X 2 (paryapt, aparyapt) - 198.



### Dev (God) :

<i>Bhavanpati Gods</i>	10 <i>Asurkumara</i> etc.	10
<i>Vyantar Gods</i>	8 Ghost, <i>Pishach</i> etc.	8
	<i>Vakavyantara Gods</i>	8
	<i>Tiryank Mrubhak</i> etc.	10
<i>Jyotishi Gods</i>	Sun, Moon, Stars etc. (Within Jambu Dwip	05
	Sun, Moon, Stars etc. (Outside Jambu Dwip	05
<i>Vaimanik Gods</i>	<i>Dev Loka Saudharma</i> etc.	12
	<i>Grahyak Sudarshan</i> etc.	09
	<i>Lokantik Aditya</i> etc.	09
	<i>Anuttar Jayant, Vijayant</i> etc.	05
	<i>Thillishiya</i>	03
	<b>Total</b>	<b>99</b>

99 Paryapta + 99 Aparyapta = 198 divisions.

#### Summary

One sense	022
Vikalendriya	006
Tiryanch Panchendriya	020
Hellish	014
Human	303
Gods	198
<b>Total</b>	<b>563.</b>

## PARYAPTI

Paryapti means special bio-potential power through which the Jiva takes in the matter (Pudgals) like food and converts it into different kinds of bio-potential powers. There are six kinds of Paryaptis

1. Ahar (food)
2. Sharira (body)
3. Indriya (senses)
4. Svasosvas (respiration)
5. Bhasha (speech)
6. Mann (mind)

#### Process of Conversion

1. When the life of a Jiva is over, the soul along with the tejas and Karman bodies leaves that body and acquires a new one.
2. As soon as a Jiva is conceived, the first thing it does is to consume food. The Jiva with the help of the Tejas body digests the food.
3. Then the Jiva gradually develops the bio-potential powers of the body and then that of the senses. The activities of consuming food, developing the body, and forming and strengthening the sense-organs go on continuously.
4. Next, the Jiva receives the matter of respiration which allows it to acquire bio-potential material of respiration, then for speech and eventually the bio-potential material of mind. All the bio-potentials are formed in an Antarmuhurat (within 48 minutes).

## CLASSIFICATION OF JIV AS PER PARYAPTIS

Depending upon the completeness of Paryaptis the Jivas are also classified as follows.

- (1) Paryapta Jiva - Paryapta Jiva means that their corresponding Paryaptis have developed to the full capacity.
- (2) Aparyapta Jiva - Aparyapta Jiva means that their corresponding Paryaptis are not yet developed to full capacity.

### JIVAS AND THEIR PARYAPTIS

- (1) The Ekindriya, one sensed Jivas have (1) Ahar, (2) Sharira, (3) Indriya, and (4) Svasosvas Paryaptis.
- (2) Beindriya, Treindriya, Chaurindriya and Asanjni (without mind) Panchendriya Jivas possess (5) Bhasha Paryapti in addition to the above four.
- (3) Sanjni (with mind) Panchendriya Jivas possess (6) Mann Paryapti in addition to the above five.

### PRAN (VITALITY)

Paryapti is the reason and Pran is the action. We can call one is living as long he has his Prans. Depending upon the development of the Jiva, there are up to ten kinds of Prans or vitalities present in each Jiva stated as follows.

- i. Sparsh-Indriya (Touch): The ability to feel the sensation of touch
- ii. Ras-Indriya (Taste): the ability to taste
- iii. Svas-Indriya (Smell): the ability to smell
- iv. Chakshu-Indriya (Vision): the ability to see
- v. Shrotra-Indriya (Hearing): the ability to hear
- vi. Mano-Bal (Mind): the ability to think
- vii. Vachan-Bal (Speech): the ability to speak
- viii. Kay-Bal (Body): the ability to move the body
- ix. Svasosvas (Respiration): the ability to inhale and exhale
- x. Ayushya (Longevity): the ability to live.

### CLASSIFICATION OF JIV AS PER PRAN

- i. The Ekindriya Jivas possess only four Prans: (1) Touch, (2) Respiration, (3) Body and (4) Life.
- ii. The Beindriya Jivas possess six Prans: : (1) Touch, (2) Respiration, (3) Body, (4) Life, (5) Taste and (6) Speech.
- iii. The Treindriya Jivas possess seven Prans (seventh one - Smell).
- iv. The Chaurindriya Jivas possess eight Prans (eighth one - Vision).
- v. Asanjni Panchendriya Jivas possess nine Prans (ninth one - Hearing).
- vi. Sanjni Panchendriya Jivas possess all ten Prans (tenth one – Mano Bal)

<u>Type of Jiva</u>	<u>No. of paryäptis</u>	<u>No. of prāns</u>
One-sensed	4	4
Two-sensed	5	6
Three-sensed	5	7
Four-sensed	5	8
Five-sensed (without mind)	5	9
Five-sensed (with mind)	6	10

### EIGHT VARGANAS

A liberated soul does not have a material body, mind, speech and does not breathe. The soul is totally free from all karmas. It merely exists in Moksha in the permanent blissful state.

As far as a worldly soul is concerned it possesses a material body along with some other types of bodies. These bodies are made up from different types of varganas (matters). Jainism explains that eight types of vargana exist in the universe. Every space in the universe is filled with these vargana. Five of these eight vargana when attach to the worldly soul they create five different bodies. The remaining three vargana provide three different functions to the material body.

The eight varganas (matters) are

1. Audaric vargana - creates the physical body of the living being
2. Tejas vargana - creates the Tejas body to the living being which provides heat and digestion power to the audaric body.
3. Karman vargana - creates Karmic or Causal body
4. Aharac vargana - creates Aharac body, which is very small in size and is possessed by some unique soul
5. Vaikriya vargana - creates Vaikriya body, which can be converted into very small or large in size
6. Svasosvas (breathing ) vargana - provides breathing
7. Man (mind) vargana - provides mind for thinking
8. Vachan (speech) vargana - provides speech

## FIVE BODIES

The five types of bodies are:

1. Audaric body - The body that we see from the outside (Bahya Sthula Sharira) is called Audaric body. It is made up of Audaric vargana. A person cannot be liberated without the help of this body. Hence it is the most important body of the human being. At the time of death, the soul leaves this body behind.
2. Tejas body - This body is made up of Tejas vargana. This body is responsible for digestion, heat, etc. in the Audaric body. At the time of death, it accompanies the soul and helps to create a new Audaric body for the soul.
3. Karmic/Causal Body (Karman Sharira) - The karmic matter that covers the soul is called karmic body. It changes every moment because new karma is continuously attached to the soul due to activities of body, mind, and speech. At the time of death, the soul is accompanied by this body for the next birth. It leaves the present physical (Audaric) body behind. The karmic body along with tejas body forms the basis of the other newly produced audaric body. It also provides the fruits of living being's past action when due.
4. Aharac body - This body is possessed by some special souls. Aharac body is very small in size. These souls put on this body to travel far distant places. Sometimes monks who possess this body can travel to the other part of the universe (ex. Mahavideh Kshetra) to visit a Tirthankara to remove their doubts about soul, karma etc.

**Note: It is said that Acharya Shri Kunda Kunda possessed Aharac body. With this body he visited Shri Srimandhar Swami, the present Tirthankara of the Mahavideh Kshetra. He removed his doubt about soul and matter substances.**

5. Vaikriya body - This body can be obtained by human being by practicing yoga, meditation, etc. With this body one can transform his body into a very small or a large size. The heavenly beings and hellish beings possess this body by birth.

**Note: All worldly souls possess three bodies (Audaric, Tejas, and Karmic) and some unique soul may possess additional one or two bodies.**

JIV	SENSES	PRAN	PARYAPTI
EKINDRIYA	TOUCH	TOUCH, KAYBAL, SVASOSVAS, AYUSHYA	AHAR, SHARIR, INDRIYA, SVASOSVAS
BEINDRIYA	TOUCH, TASTE	TOUCH, TASTE, VACHAN BAL, KAYBAL, SVASOSVAS, AYUSHYA	AHAR, SHARIR, INDRIYA, SVASOSVAS, BHASHA
TREINDRIYA	TOUCH, TASTE, SMELL	TOUCH, TASTE, SMELL, VACHAN BAL, KAYBAL, SVASOSVAS, AYUSHYA	AHAR, SHARIR, INDRIYA, SVASOSVAS, BHASHA
CHAUINDRIYA	TOUCH, TASTE, SMELL, VISION	TOUCH, TASTE, SMELL, VISION, VACHAN BAL, KAYBAL, SVASOSVAS, AYUSHYA	AHAR, SHARIR, INDRIYA, SVASOSVAS, BHASHA
PANCHENDRIYA (SANGYI)	TOUCH, TASTE, SMELL, VISION, AUDIBILITY	PANCH INDRIYA, VACHAN BAL, KAYBAL, SVASOSVAS, AYUSHYA	AHAR, SHARIR, INDRIYA, SVASOSVAS, BHASHA
PANCHENDRIYA (ASANGYI)	TOUCH, TASTE, SMELL, VISION, AUDIBILITY	PANCH INDRIYA, VACHAN BAL, KAYBAL, MAN BAL, SVASOSVAS, AYUSHYA	AHAR, SHARIR, INDRIYA, SVASOSVAS, BHASHA, MAN

## GATI

- What are different kinds of existence of life?
- Why is someone born in different kind existence of life?
- Can we predetermine our next existence?
- Why should one be born as human?

It can be seen that there are various forms of living beings in this universe. Nothing is permanent because every minute someone dies and someone is born. This makes us wonder what happens to those who die and who decides what one should be born as. Jainism explains that, as a result of karmas associated with their souls, living beings have been going through the cycle of birth and death since times immemorial. Unless the soul gets rid of its karmas, it will never be free. When a living being dies it can be reborn into one of the following four destinies (Gatis).

- (1) Human beings.
- (2) Heavenly beings.
- (3) Tiryanth beings.
- (4) Infernal beings.

Present science is inconclusive about the life after death or so called rebirth. But Jinns however have explained that there is life after death and it is you and no one else who decides what will happen to you after your death. No God or super power decides your future. Your past and current deeds trigger the accumulation of the karmas, which in turn, govern what you will be reborn as. Let us learn about these destinies.

**HUMAN BEINGS** – As human beings we have been endowed with the ability to think and we can differentiate right from wrong. We can decide what is good for us and what is not. We also have the capacity to control our mind and activities. We can learn about the wholesome religious principles of Jainism and put them into practice by adopting appropriate vows and restraints. We can also renounce worldly life for the monkhood which can lead to liberation or salvation from the worldly life.

**HEAVENLY BEINGS** – As a heavenly being one has, of course, superior physical capabilities, various supernatural powers, and access to all luxuries. Heavenly life is transient and when it comes to an end, heavenly beings feel very unhappy. They cannot adopt restraints or renounce their lives to become monks or nuns. Therefore, certainly there is no salvation in heavenly life and such beings will have to be reborn as human beings in order to attain liberation.

**TIRYANCH BEINGS** – As a tiryanch (being born as an animal like lion, elephant, bird, plant, etc.) one is considered to be a lower form of life. Animals and birds may be able to think, but not nearly as well as humans, and they do not have the ability to differentiate right from wrong. There is a great degree of suffering and dependency in their lives. Only animals and birds having minds may be able to observe a lower level of restraint, while the rest of the tiryanch passively undergo the suffering destined for them. A life of this type is not analogous to a life aimed at attaining salvation.

**INFERNAL BEINGS** – As an infernal being (living in hell), one has to continuously suffer. Usually the infernal beings fight among themselves and cause more suffering to each other. Such a life is, therefore, absolutely unsuitable for spiritual pursuit.

### Summary

- i. It is clear that out of these four Gatis or destinies only human life is suitable for spiritual pursuit and freedom from the cycle of birth and death. Let us now consider what leads to birth in the different destinies. Those who enjoy excessive violence, lying, stealing, and sensuous pleasure or are too possessive, angry, egoistic, greedy, deceptive, or intensely attached to worldly life are likely to be re-born as infernal beings in hell.
- ii. Those who are simple and disciplined, observe vows and restraints, behave well, have good character, have faith in true teachers, attempt to gain true knowledge, and follow a good moral life are generally re-born as heavenly beings.
- iii. Those who are selfish, cause trouble, or wish evil onto others are likely to be re-born as Tiryancha.
- iv. Those who are simple, straightforward, and admirers of the truth, have only a slight attachment, have a controlled level of anger, greed, or deceptiveness, and try to follow religious teachers are generally re-born as humans.
- v. Conclusively, we are the masters of our own destiny of existence of life and we should not blame anyone or anything else for our destiny. Let us be inspired to lead a spiritual life without delay, so that we may be reborn as human beings and may continue to tread on the path of liberation.

## AJIVA (NON-LIVING SUBSTANCES)

Ajiva tattva refers to other five substances which are Dharma, Adharma, Pudgal, Akash and Kal. However, in reference to the theory of karma, Ajiva tattva refers to karma or karmic matter only. The remaining tattvas explain the relationships between the soul and karma.

Ajiva tattva is not an agent nor an enjoyer nor a sufferer and it has no soul sentience or Jiva. Like Jiva, the Ajiva tattva is also beginning less, endless and eternal. There are two main types of Ajiva.

Formless

1. Dharma (also called Dharmastikay)
2. Adharma (also called Adharmastikay)
3. Akasa (also called Akastikay)

#### 4. Kal

With a Form

#### 5. Pudgal (also called Pudgalastikay)

**Jiva along with Ajiva constitute the SIX DRAVYAS.**

## DHARMASTIKAY & ADHARMASTIKAY

The words - Dharma and Adharma are used here in a technical, special sense. They are not used here in the traditional sense of good conduct and bad conduct. The peculiar meaning of these two words in Jain religion is an original contribution of Jainism to the world.

- I. The famous scientist Newton was the first to accept the Principle of motion. A fruit falls down from a higher level. Words flow from a flute. There is some medium through which a substance passes. Scientists give the name 'ether' to this medium. But Bhagavan Mahavir said about 2500 years ago that all moving psychical states are only the subtlest vibrations.
- II. All these become active through the help of 'dharma'. Ex. birds can fly and fishes can swim. Thus, that which helps motion is 'Dharma'. The medium of motion helps matter and the sentient that are prone to motion to move, like water (helps) fish. However, it does not set in motion those that do not move. So in short Dharma helps in the motion of soul and matter, It does not possess sense, color and body. It does not have consciousness. It exists in the Lokkas (detailed below).
- III. Dharma helps motion, while Adharma helps inertia. The support of Jiva or Ajiva, which remains stationary i.e., which helps inertia is called Adharma. Adharma helps to rest soul and Matter. It does not possess senses, color, and body. It does not have consciousness. It exists in Lokkas. Without Adharma, rest and stability is not possible in the universe. The principle of rest helps matter and the sentient that are liable to stay to stay without moving.
- IV. Whatever is moving or steady in this world is due to these two Ajiva tattvas.
- V. The medium of motion and medium of rest, may each be defined as a distinct whole unit. They are each homogeneous wholes. They are present in the whole of cosmic space as one unit each. The medium of motion, the medium of rest, and cosmic space are co-existent and co-extensive.

## AKASTIKAY

Akasa (space) means the place where Jiva and Ajiva are accommodated. It is formless and support-less. All these six dravyas are accommodated by it. Akastikay is the receptacle of all motion and inertia, Kal and Pudgals - directions and intermediate directions are its imaginary divisions. Pervasion is its property.

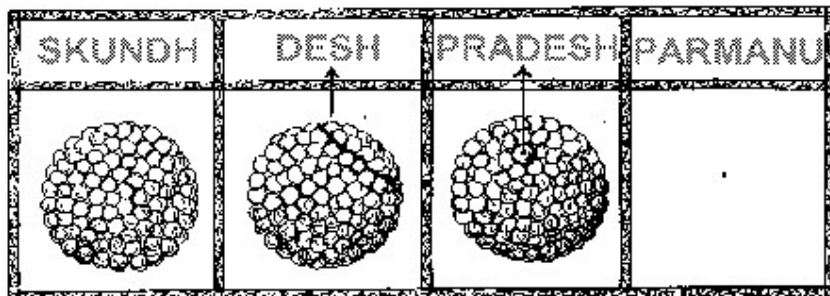
There are 2 types of Akasa.

- I. LOKASA – It is the area where Dharma and Adharma, the two helping entities in motion and inertia are present
- II. ALOKASA – It is the infinite space where there is no Jiva or Ajiva.



## PUDGALASTIKAY

The word Pudgal is made up of two terms: Pud means addition and Gal means division. In other words, what continuously changes by addition and/or division is called the Pudgal or the matter. All the matters in the universe are called Pudgals.



Only Jainism has discussed, in detail, the nature of Pudgal. Currently it is termed as the 'physical element' while Jainism calls it 'Pudgal'. The word Paramanu (atom) is detailed in Atomic Physics. There is a well-known theory of 'atomism'. Jainism was the first to discuss

the Paramanu.

- I. The Jain scriptures state that the entity that undergoes the processes of disintegration (GALAN) and combination (POORAN) is matter (PUDGAL). This fact implies that one aggregate can combine with another aggregate due to the smooth and rough attributes and a new aggregate is formed. This process is POORAN. On the other hand, a section of an aggregate can part with a larger aggregate. This process is called GALAN. They etymological decision states that it is the only substance which has the capacity to associate with other pudgals and also the Pudgal in the form of aggregate can be disassociated and new forms can be formed. It is one of the quality which is found in all Pudgalastikaya and not in any other substance and thus is called characteristic i.e. LAKSHAN.
- II. The smallest and minutest form of a Pudgal which cannot be cut, pierced, grasped, burnt and divided, is a Paramanu.
- III. Pudgal has the four properties - The second form of the definition is that matter possesses qualities of Color (Varna), Taste (Ras), Smell (Gandha) and a kind of palpability (Sparsha, touch). It has to be understood that every Pudgal, every material or physical existence, whether in the form of Paramanu i.e. ultimate atom or in the form of aggregate of atoms, everywhere the four qualities or the attributes must be present. It is not possible that any of the material existence is devoid of these four qualities. So all these four attributes according to the concept of Jain metaphysics are objective qualities of matter. These qualities vary from time to time; for example, a red color being replaced by blue, or a sweet taste by bitter. Body, sense-organs, etc. are also pudgals.
- IV. Out of the six substances only pudgals are Rupi, they have form. Other substances are formless, they are invisible.

**Note: In other philosophies, five fundamental substances are assumed which are Earth, Water, Fire, Space and Air. Earth is different from water, water from air, air from fire. How this difference has been created? Jainism explains that the difference is on account of fundamental qualities of these substances. The proportion of particular taste, touch, smell, color makes the substance different from other substance.**

## QUALITIES OF A PUDGAL

There are eight types of touch, five types of taste, two types of smell and five types of color - these twenty are the qualities of a Pudgal.

- (1) Varna - There are five kinds of color: black, red, yellow, white and blue.
- (2) Ras - There are five kinds of taste: sweet, sour, bitter, astringent and acidic.

- (3) Gandha - Two kinds of smell are pleasant and unpleasant.
- (4) Sparsh - Touch is of eight kinds: smooth, rough, soft, hard, hot, cold, light and heavy.

A thing that exhibits even one of the above attributes would definitely have the other three attributes. Some attributes are tangible (evident) while others are intangible (obscure). In certain instances, we may not be able to detect some of these attributes with our senses. For example - infrared rays, which are essentially heat rays, are invisible to human eyes but owls and cats can see with the help of these rays. Further photographs can be taken with infrared rays. Similarly, we cannot detect the smell of fire but it can be detected with a tele-olfactory cell. This device is more sensitive than our nose and it can detect fire from a distance of 100 yards. It is also employed to transmit fragrance over long distances and in automatic fire control. This fact shows that some of the attributes of matter are obscure to our senses but they do exist.

### VARNA (COLOR)

- (1) The concept of five kinds of color can be explained on the basis of the following scientific observation. When the temperature of an object is raised gradually, at first it emits mostly infrared (dark) heat rays. Then as the temperature rises, it emits mostly red rays and then yellow rays. At higher temperatures, its radiation turns white and then blue. This is known as blackbody spectrum.
- (2) Professors M. N. Saha and B. N. Srivastav write "Some of the stars shine with a bluish-white light, which indicates that their temperatures must be very high." This fact indicates that the five colors are the natural attributes of matter that are emitted by any piece of matter at different temperatures.
- (3) The Jain thinkers have also mentioned that colors are infinite in number. These correspond to the infinite wavelengths in the blackbody spectrum. These facts bring out an aspect of agreement between Jainism and modern science.

### GRAHAN GUNA

A characteristic of the Pudgal called 'Grahan Guna' states that the matter is possessed of Grahan Guna, which means it possesses that quality due to which it can be grasped by the soul. The aphorism given in textbook is Karma Pudgaladanam Bandh, which means bondage is the acceptance of karmic matter by the soul. This is the explanation of Grahan Guna that how the soul accepts or grasps the Pudgal. It is in three ways that it accepts.

- (1) Karma
- (2) Sharira (physical gross body and other bodies)
- (3) Upagraha (Upagraha includes all the kind of Pudgal which the soul appropriates in the form of Ahar (food), Vayu (air), Mann (mind) and Svasosvas (breathing). These are four kinds of vargana (same group of material aggregates). Without the help of this Upagraha no activity is possible. That means all the activities like mental activity, vocal activity and physical activity etc. are possible because of Grahan Guna.

In Jain philosophy it is emphasized that there is no creator. It is combination or correlation of soul and Pudgal, in form of Karma, Sharira and Upagraha. On account of these three types of association, relationship between soul and Pudgal, the whole creation is being created and all the phenomena of the world is being carried out. This is the metaphysical part of the theory of Pudgal.

### MURT TATTVA

Murt tattva means the quality to taking shape, murtivaan (aakarvan) and this quality of taking shape or form is there in Pudgal.

Further, out of the six substances, it is the only Pudgal which comes in direct contact with our sensory conception or in our knowledge. Other substances cannot be recognized or known through the sensory



perceptions. Medium of Motion, Medium of Rest, Medium of Space, Soul and Time, all these are Amurt. It is only the Pudgal, which possessed the quality of Murt tattva.

Murt and Amurt are the fundamental properties of substances. Amurt can be translated as imperceptible to senses. It is not necessary that it should be visible since our eyes can see only a few substances. There are so many substances which are not perceptible to eyes, even the air which is not very subtle, not perceptible to eyes. Our eyes cannot see the air, but we can perceive this with touch sense, gives us the proof that air exists.

As per Acharya Shree Mahapragya, visible and invisible are relative terms only with respect to eyes, since omniscient can also perceive the Amurt tattva. This means that the Amurt substances which are not visible to the eyes are also known by omniscient. This shows the enhancement of their knowledge and vision.

**Note: It has been observed that in the phenomenon of radioactivity, when three alpha particles are emitted from a nucleus of uranium, it turns into a nucleus of radium, and when a nucleus of radium emits five alpha particles, it turns into a nucleus of lead. These are instances of the process of GALAN. When an alpha particle enters the nucleus of nitrogen, a nucleus of oxygen is formed. This is an example of the process of POORAN.**

There are four divisions of Pudgal (matter):

- a) SKANDHA (Material Cluster) – Anything which is whole and which is mass matter can be called skandha. Ex. stick, stone, knife, a particle of sand. When a part of the skandha (Skandha-Desa) is separated from the whole, it becomes another skandha.
- b) SKANDHA-DESA – Desa means part, portion, constituent, or division. A part of Skandha which is connected with it, is called Skandha-desa. Ex. One fourth of a stick.
- c) SKANDHA-PRADESA – The smallest division of skandha which cannot be divided further is called Skandha-Pradesa.
- d) PARAMANU – The smallest and minutest form of a Pudgal is a Paramanu. The Pudgal, which cannot be cut, pierced, grasped, burnt and divided, is a Paramanu. There are 8 types of a paramanu. A paramanu is much smaller than even an atom. When a paramanu is changed into a skandha, it has ten forms such as word, sunshine, shade, light etc.

**Note: Jain religion has also called Shabda (word) a Pudgal and discussed it deeply and fully. It has for the first time said that a word moves quickly, pervades the world, and remains steady in the world. The concrete form of this thinking by Jainism is seen today in messages through phones, radio, T.V. etc.**

Note: The Pudgal-matter is also classified in the following manner according to other modes of its being

- a) Sthula-Sthula or the Grossest of the gross, as, for example, logs of wood or blocks of stone, i.e., solids which can be cut into equal parts.
- b) Sthula or the Gross-simple, milk or water, i.e., liquids, which are restorable to their original mass forms even after their measurable divisions.
- c) Sthula-Sukshma or the Compound of the gross and the fine (Ex. gases which is visible in the light of the sun or the moon but cannot be caught; as for example smokes and the like)
- d) Sukshma-Sthula or the Compound of the fine and the gross is what is not visible to the eye but is perceptible by the auditory or olfactory nerves; as, for example, music and smell.
- e) Sukshma or the Fine.
- f) Sukshma-Sukshma or the finest of the fine, the ultimate atoms which admit of no further divisions. These finest of the fine, are mere simples as opposed to compounds and like points have passions but no magnitude.

## KARMA PUDGAL

Karma is matter (Pudgal) or you can say one of the categories of matter. It is known as karmic matter.

- a) Karma particles are of very fine matter not perceptible of the senses. The entire universe is full of such karmic matter.
- b) The relationship between soul and karma exist from the beginning of time. The soul is covered by karmic matter. It is the karmic matter that keeps the soul away from realization of its true nature. (The true nature of the soul is perfect perception, perfect knowledge, perfect power, and perfect happiness.
- c) The Soul, Which is covered by karmic matter from beginning of time, goes on acquiring new ones from the universe and exhausting old ones into the universe through the actions of body, mind, and speech at every moment.
- d) CASUAL BODY (KARMAN SHARIR) – The karmic matter covered to the soul is called casual body. It changes every moment because new karma is continuously flowing in due to activities of body, mind, and speech. At the time of death, the soul is accompanied by the casual body, leaves the present physical and other subtle bodies. The casual body forms the basis of the other newly produced bodies.
- e) TRANSMIGRATION – The soul, after dwelling in one body for a certain length of time, leaves and enters into another body in accordance with its accumulated karma. It may assume a human, animal, plant, celestial, or lower form. The Soul is compelled by its karmic forces to assume different bodies in different forms.

## KAL (TIME)

The word 'Time' explained in simple and easy way, is Kal. The minutest part of Kal is called 'Samaya'. There are 4 divisions of Kal.

1. PRAMANA KAL – An object is measured through Kal hence it is called pramana Kal.
2. YATHAYU NIVRATI KAL – Life and death are relative. The various stages of life are therefore called Yathayu nivрати Kal.
3. MARANA KAL - The end of life is called Marana Kal.
4. ADDA KAL - The Kal connected with the motion of the sun and the moon is called Adda Kal. Adda Kal is the most important division. The other three are its special forms. Adda Kal is used in practice and it is used in the human world. For example, day-night, past tense, present tense, future tense, etc.
5. The cosmic space has innumerable (Ashankhyat) space units. Each space unit occupies one subunit of 'time'. Thus there are innumerable subunits of time.

**Please Note: The calculation of time in Jainism is typical and distinct stated below.**

- a) Indivisible Kal – One Samaya (Moment)
- b) Innumerable Samayas – One Avalika (Time Required To Blink An Eye)
- c) 256 Avalikas – One Ksullaka Bhav
- d)  $17^{1395/3773}$  – One Pran
- e)  $22^{34/45}$  – One Second
- f) 7 Prans – One Stok
- g) 7 Stok – One Lav
- h)  $38 \frac{1}{2}$  Lavas – One Ghadi (6 Kshan)

- i) 77 Lavas – One Muhurta (48 Minutes)
- j) 30 Muhurtas – One Whole Day
- k) 15 Days – One Fortnight
- l) 2 Fortnights – One Month
- m) 2 Months – One Season
- n) 3 Seasons – One Half Of The Year
- o) 2 Halves Of The Year (Ayanas)- One Year
- p) 5 Years – One Yuga
- q) 20 Yugas – One Shatabdi (100 Years)
- r) 84 Lakh Years – One Purvang
- s) 84 Lakh Purvang – One Purva (7056000000000 Years)
- t) Innumerable Years – One Palyopam
- u) 1,000,000,000,000,000 Palyopamas – One Sagaropam (10 Kroda Krodi Palyopamas)
- v) 10 Kroda Krodi Sagaropam – One Utsarpini
- w) 10 Kroda Krodi Sagaropam – One Avsarpini
- x) 2,000,000,000,000,000 Sagaropamas – One Kalchakra (20 Kroda Krodi Sagaropamas)
- y) Infinite Number Of Kalchakras – One Pudgal Paravartana

## SIX DRAVYAS (SHAD DRAVYA)

According to Jain cosmology, the universe is made up of six dravya (substances). All of the six substances are indestructible, imperishable, immortal and eternal. These six entities of the universe continuously undergo countless changes. During the changes nothing is lost or destroyed. Everything transform into another form.

We have already studied them as Jiv (563 categories) & Ajiv (560 categories) and are stated below.

1. Jiv – Soul or consciousness
2. Dharma – Principle of motion
3. Adharma – Principle of rest
4. Pudgal – Matter
5. Akasa – Space
6. Kal – Time

**Dravya literally means flowing, or continuing. It is called so because it flows or continues the same through all its modifications. It is called "sat" or existence also. Existence or substance is a collective name for a trinity unity of birth (Utpad), decay (Vyaya), and continuance (Dhrauavya).**

**Further, a substance is a group of attributes (Guna) and modifications (Paryaya).**

## GUNA

One which stays in all the parts as well as the conditions of a substance is called a quality/attribute (Guna). These attributes (gunas) are of two types as detailed below.

## SAMANYA GUNA (COMMON ATTRIBUTES)

The quality/attribute, which is present in all six universal substances, is called a common quality/attribute. As such, there are many common attributes; but, for our understanding, we need only to consider six of them. These are as follow:

### **ETERNAL EXISTENCE (ASTITVA)**

Eternal existence means the continuance duration by reason which permits each substance to maintain its 'being', while never being confronted by extinction. It is a virtue of this attribute that the substance was neither created nor may it ever be destroyed and maintains its eternal identity.

### **CAUSAL EFFICIENCY (VASTUTVA)**

Every substance is capable of performing any action – i.e. any purposeful action (Arth kriya – Prayojanbhut kriya). This happens due to causal efficiency. For example, the purposeful action of a water pot is to store water in it.

### **SUBSTANCE HOOD (DRAVYATVA)**

Substance hood is an attribute by which the substance keeps on changing. The modes (Paryayas) keep on changing continuously in a substance. For example, the ocean keeps on changing its modes by having the waves at every moment, but the ocean –the substance by itself remains unchanged.

### **OBJECTIVITY (PRAMEYATVA)**

By virtue of this attribute, a substance can become an object of one's knowledge. For example, I know that this object is a pen. The pen has an objectivity attribute. That is why the pen becomes the object in our knowledge.

### **ETERNAL PERSISTENCE / PERMANENCE (AGURU-LAGHUTVA)**

It is precisely this attribute, which prevents the substance from surrendering its own specific substance hood, or the qualities from abandoning their quality hood. Furthermore, in spite of numerous changes occurring in substance and qualities, they do not lose their separate identities. Each substance is the foundation for its own infinite attributes. Each continues to support its substrates and does not scatter away. For example, the sugar never gives up its nature of sweetness. The sugar and the sweetness are inseparable. Even if the sugar is mixed with a poison, it never gives up the nature of its sweetness.

### **EXTENSION INTO THE SPACE (PRADESHATVA)**

By virtue of this attribute the substance extends into the space. A substance can occupy space. Each substance occupies a certain area. Therefore each substance has a specific shape of its own. For example, each and every thing that we know occupies the specific shape such as a pen, a computer, or a house-each has a shape of its own.

## **VISHESH GUNA (SPECIFIC ATTRIBUTES)**

Any attribute, which is present in only one universal substance but is absent in the other five substances is called a specific attribute.

### Special Attributes of each Dravya:

1	Soul	Consciousness, Perception, knowledge, energy, without form
2	Matter	No Consciousness, Touch, taste, smell, color, with form or shape
3	Medium of motion	No Consciousness, helps in movement, without form
4	Medium of rest	No Consciousness helps to stop, without form
5	Space	No Consciousness, Provides space to all substances, without form
6	Time	No Consciousness, continually changes, without form

### JIV (EIGHT VISHESH GUNAS)

The eight attributes of a soul (Jiv) are as follows (but they are obstructed by the karmas).

- Kevalgnana (Perfect Knowledge) - State in which the soul knows everything, past, present, and future that is happening in the world, all at the same time. Jnanavarniya Karma obscures this attribute.
- Kevaldarshan (Perfect Perception) - State in which the soul can see, hear, and perceive everything from the past, present, and future all at the same time. Darshanavarniya Karma obscures this attribute.
- Anant Virya (Infinite Power) - State in which the soul has infinite power. Antaray Karma obstructs this attribute.
- Vitrage (Victory over Inner Enemies) - State in which the pure soul has no attachment or hatred for anyone. Mohaniya Karma obscures this attribute.

Aforementioned four attributes of the soul are experienced by Lord Arihants. The following four attributes are experienced only when the soul is liberated, when Lord Arihants become Lord Siddhas upon their death.

- Avyabdh (No Joy or Sorrow) - State in which there is no pain, suffering, or happiness; the soul has ultimate peace. Vedniya Karma obscures this attribute.
- Ajaramar (Akshay Sthiti - End of the Cycle of Birth and Death) - Point at which the soul is never again born. Ayushya Karma obscures this attribute.
- Arupi (No form) - State in which the pure soul no longer occupies a body and is formless. Nam Karma obscures this attribute.
- Agurulaghu (End of Status) - fact that all liberated souls are equal; none is higher or lower in status than any other. Gotra Karma obscures this attribute.

### PUDGAL (FOUR VISHESH GUNAS)

The four special attributes of matter (Pudgal) are as follows.

- (1) Touch
- (2) Taste
- (3) Smell
- (4) Color

### DHARMA (ONE VISHESH GUNA)

Dharma has for its special attribute the quality of being the medium of motion.

### ADHARMA (ONE VISHESH GUNA)

Adharma has for its special attribute the quality of being the medium of rest.

### **AKASH (ONE VISHESH GUNA)**

Akash or space's special attribute is to give place to all substances.

### **KAL (ONE VISHESH GUNA)**

Kala or time's special attribute is to bring about modifications (Paryaya).

## **PARYAYA**

Modifications occur only with reference to attributes. This alone is what is meant by birth and decay. Modifications or conditions change i.e. a new condition is born i.e., comes into existence (Utpad) and the old one decays i.e., goes out of existence (Vyaya). The essential attributes of the substance always persist through all these modifications. It must be clearly understood and constantly remembered that substance is one; the birth and decay in its modifications, and the continuance of the substance (Dhrauavya) itself are only three aspects of viewing one and the same thing.

Each attribute keeps on changing constantly. The change occurring in an attribute is called the Paryaya (mode). The constant ongoing modification of a substance is called Paryaya (mode). There are of two types.

### **VYANJAN PARYAYA (SHAPE (SPATIAL) MODIFICATION)**

One of the qualities of a substance is called 'extension into the space' (Pradeshatva). The modification of this quality is called shape (Spatial) modification (Vyanjan Paryaya). There are two types:

#### **SWABHAV VYANJAN PARYAYA**

The shape attained by a substance without relationship with any instrumental causes is called the natural shape modification, e.g., soul's siddha modes. These modes are independent of themselves in the soul, when the soul obtains nirvana. In this mode, siddha extends into the space without the help of any other substances.

#### **VIBHAV VYANJAN PARYAYA**

The shape assumed by a substance in relationship with any instrumental causes is called the alienated shape modification, e.g., any living being having modes of human, sub-human, or of an infernal being.

### **ARTH PARYAYA (SUBSTANTIVE (ATTRIBUTIVE) MODIFICATION)**

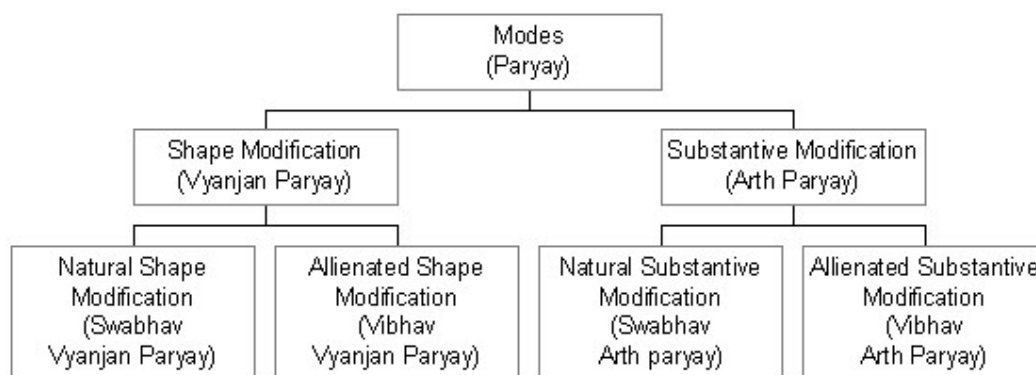
A substance has many attributes including 'extension into the space' (Pradeshatva) attribute. A substance has modes which occur continuously from all its attributes. The modes occurring from all the attributes of a substance except from 'extension into the space' attribute is called substantive (Attributive) modification (Arth Paryaya).

#### **SWABHAV ARTH PARYAYA**

The natural substantive modification occurs independently and does not have any relationship with any outside substances. Here, there is the absence of any instrumental cause, e.g., state of omniscience of a living being.

#### **VIBHAV ARTH PARYAYA**

The substantive modification, which occurs in relationship with any instrumental cause, is called the alienated substantive modification, e.g., the modes of attachment and aversion of a living being.



## UTPAD-VYAYA-DHRAUVYA

Sramana Bhagwan Mahavir attained absolute knowledge and gave a religious discourse for the first time. In the beginning he said, 'Uppanneiva, Vigameiva and Dhuveiva'. (It comes into being, is destroyed and remains steady.)

- i. Bhagwan Mahavir laid the foundation of the great Jaina philosophy on these three words – Utpad (creation), Vyaya (destruction) and Dhrauvya (permanence).
- ii. Daily and regular change takes place in every part of the substance. Every moment it comes into being, is destroyed and remains steady also. The original form of a substance remains intact and impartite, but its modes come into being and are destroyed. Creation, destruction and steadiness - this threefold position is called 'SAT' (existent).
- iii. Taking the example of Gold, The substance is not destroyed. The form of the substance changes but the original substance remains as it is. We feel that the soul dies. In reality the soul never dies. The soul takes another birth, only its body changes. The soul remains steady as a substance. It is indestructible and eternal.
- iv. The word - Jiva, Atma, Chetna - are all synonymous. Jainism states that the soul has been bound by karma since times immemorial. Subtle, deep and detailed discussions about the soul and karma are found in Jainism.

## EXAMPLE

1. A bar of gold has its own original qualities. That bar can be converted into a chain. In that case, the shape of the bar is destroyed and a new shape (chain) has been produced. However, the qualities of gold remain unchanged. Now if we melt the chain and make a bangle out of it, then we destroy the chain (an old form) and produce a bangle (a new form). Again, the inherent qualities of the gold remain unchanged. Therefore, the bar, chain and bangle are transient forms (Paryaya) while gold is the matter (Dravya) which remains constant.
2. A living being, through the process of growth, undergoes various changes, such as childhood, youth, and old age. These changes are the natural modifications of the living being. Childhood, youth, and old age are transient forms (Paryaya) of a living being. The soul of the living being is permanent substance (Dravya). Similarly, when we die, we will be born in another body. Therefore, the body is also a transient form while our soul is the permanent substance (Dravya).

**According to the Jainism, the numbers of various substances existing at present existed in the past and will continue to exist in future. There cannot be any increase or decrease in that number. All the transformations take place according to their properties and potentialities; and in course of time, one form may get destroyed and cease to exist and another form may emerge. However, Dravya remains constant.**

Also substance (dravya), attribute (guna), and modification (paryaya) are three mutually inter pervasive aspects of the trinity. Attribute is nothing different from substance and modification. So for all the three when we talk or think of one, we necessarily talk or think of the remaining two. The soul with omniscience sees the whole trinity in its entirety at one and the same time.

## FIVE ASTIKAYA

Out of the six dravyas, five have been described as Astikayas, i.e., extensions or conglomerates since they have numerous space points.

There are innumerable space points in the sentient substance and in the media of Dharma (motion) and Adharma (rest). There are infinite space points in Akasa (space). In Pudgal (matter) they are threefold (i.e. numerable, innumerable and infinite). Time has only one; therefore it is not an astikaya (conglomerate).

Hence the corresponding conglomerates or extensions are as follows.

1. Jivastikay (soul extension or conglomerate)
2. Pudgalastikay (matter conglomerate)
3. Dharmastikay (motion conglomerate)
4. Adharmastikay (rest conglomerate)
5. Akastikay (space conglomerates)

Together they are called Panchastikaya or the five Astikayas.

Note: Astikaya means having a group of Pradeshas. The constituent unit of every fundamental division is called a Pradesha. The Kaya (mass) of Pradeshas is Astikaya. Astikaya is Pradesatmak, i.e. occupies space; hence it is called an 'expanded entity'. Kal is not so called because it has astitva (existence) but not kayatva (expansion in space).

## THE JAIN UNIVERSE & GEOGRAPHY

### UNEXPLAINED SCIENTIFIC CURIOSITY

Modern science does not have answers to the following questions.

- i. What is the origin of the universe?
- ii. What is it made of?
- iii. What is its ultimate density?

Scientists agree that the universe is made of the matter, light, and various forms of radiation and energy. There are more than 100 billion stars in one single galaxy and there are billions of such galaxies in the universe. One light second is equal to 186,283 miles. It is believed that the furthestmost stars are at least 10 billion light years away. The furthestmost stars are the brightest and are called quasars. Quasars release 100,000 billion times more energy than our sun. Modern science is still exploring for an answer to understand how such energy is produced. The first quasar was discovered only 35 years ago. Most theories are based on the assumption that no signal can travel faster than the speed of light and the laws of physics are the same everywhere in the universe. The mass becomes infinite if it travels at the speed of the light.

**Big Bang Theory** – Many theories suggest that the universe is either expanding or contracting. Recently some scientists claim that a collection of many thousand galaxies are speeding towards a point. Based on the



use of the Hubble Space Telescope, some scientists think that the universe is about 8 to 25 billion years old and has been expanding since its birth. But we happened to have some stars 14 billion years old or even older. How can a child be older than his/her mother? The calculation method the theorists are using involves utterly straightforward approach. There are many loopholes in their assumptions like the use of a cosmological constant, light intensity of distant stars and so on. Many astronomers assume the answers before making observations because of the complexity of the subject. Some believe in the Big Bang theory (inflation theory), the universe was in condensed cold black matter and since the Big Bang it has been expanding. They have not been able to prove that the universe was made out of a very condensed dark matter. Their current theory will be only supported if the universe was made out of the dark matter. A few scientists claim that the universe was made out of more than one matter (20% of dense matter and 80% of lighter matter) based on their computer model. Then, this throws away the Big Bang theory.

But many questions still remain unanswered as follows.

- iv. What is the age of the universe or is it ageless?
- v. What the universe is made of?
- vi. How is the cosmos structured?
- vii. What is the fate of the universe?

**Steady State Theory** – If the universe was expanding then the universe has to be open and its density will approach to zero. If the average density of the universe is maintained constant then the universe has to be closed. It appears that science needs a fundamentally new framework to understand the universe. Some claim that they need to use something as powerful as relativity that gives them a concept of balanced universe. The steady state theory gives an indication that the universe is without any kind of beginning or end. Because of the assumption that as matter is destroyed new matter is produced, the theory finds few supporters in the scientific community.

### **DID GOD CREATE THE UNIVERSE?**

Jains believe that god did not create the universe. The following bullet points support this argument.

- a) If god created the universe, who created god? Who created the creator?
- b) If god has created the universe, he has to have a desire to create. The desire makes god imperfect and he cannot be imperfect.
- c) From another angle, if god carries out the task of creation and destruction without any purpose then it becomes a foolish game.
- d) If he carries out this work as a game, he has to be deemed a child. Therefore, he could not have created the world.
- e) If he carries out all this work on account of his supreme grace he would have made all Jivas (souls) happy and he would have created things that would have given happiness to all. But we have 87% of the people of earth living in poverty and misery and only 13% people are well off. Therefore, god must not be managing the universe.
- f) Since god is omniscient, omnipotent, and devoid of desires, and passions, He could not be interested in the matters of universe.
- g) Some claim that all creatures are god's images and we are all parts of him?" If so, we should all have unlimited bliss, perfect perception, perfect knowledge and perfect conduct. But it isn't so. Therefore, we cannot be a part of the god or his images.
- h) If we accept that god created the earth, he manages the earth and he decides who gets what, then countless questions are raised and we do not have rational answers to these questions. Therefore, it appeals to our common sense that god did not create the universe.

As per Jain belief, god has absolute knowledge. Therefore, he reveals the essential and real form of the universe which is stated below.

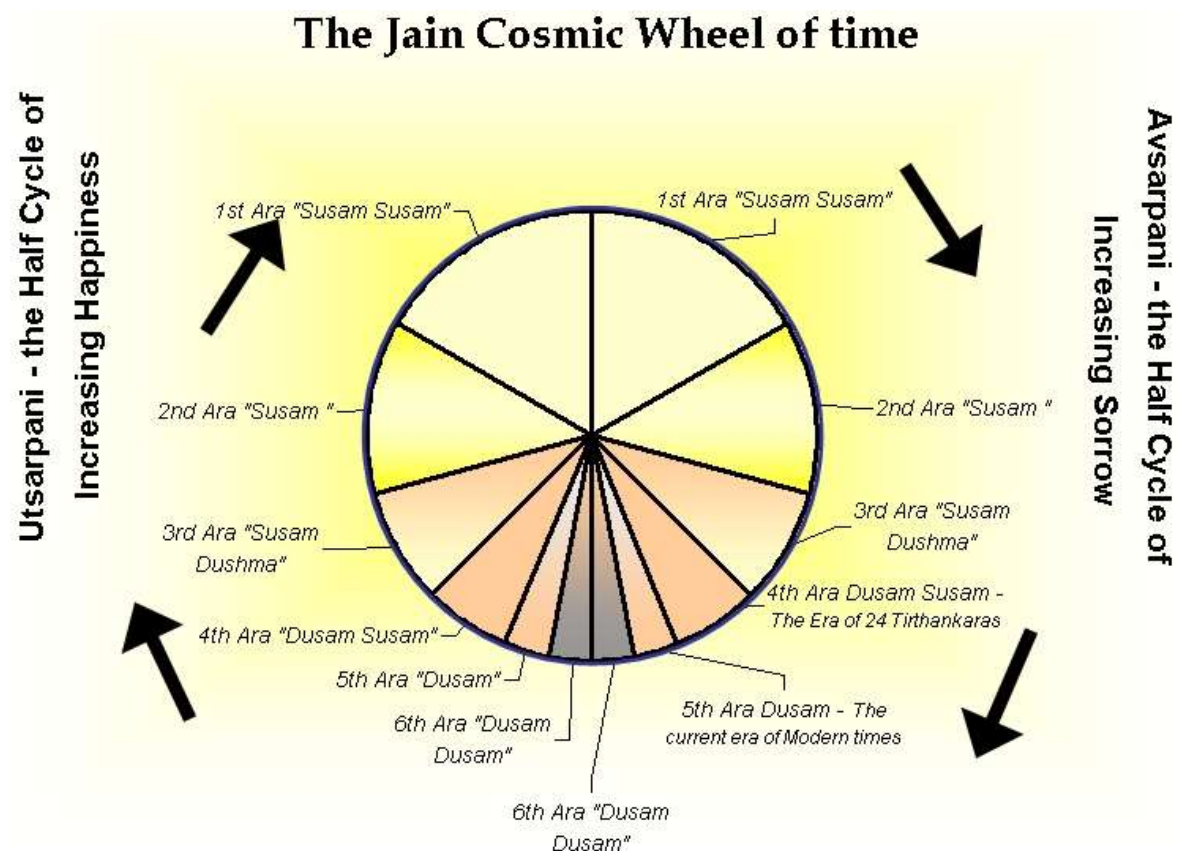
- I. He revealed that the world is without a beginning or end.
- II. The universe does undergo continuous change.
- III. Production and disposal are always going on.
- IV. Behind this eternal process there does not exist any plan or organization.
- V. The whole universe is self-regulated.
- VI. For living beings Karmas play important role. Karma is the finest matter that our soul attracts based on our thought, speech and/or action. Bad Karma pollutes the inherent qualities of the soul.
- VII. The bondage and deliverance of each individual depends upon himself or herself. Every individual experiences happiness or unhappiness according to his past Karma, his present fate has been decided, and his future will be decided based on his present or past Karma.

As we already know - Jainism believe in different type of god i.e., Jina which literally means “the Victor” or “the Liberator” or the one who has freed himself from the bondage of Karma by conquering raga (attachment - deceit and greed) & dvesha (aversion - anger and ego).

Lord Mahavir was the last reformer of Jainism. He should not be mistaken as the founder of Jainism. We had first Tirthankar, Rishabh in the third era of this Avsarpani (regressive) half cycle (millions of years ago).

The fundamental truths of Jainism were thus laid down long back. Based on the current research, many believe that Jainism is one of the most scientific and advanced religions of the world. The below details explain this topic vividly.

## KALCHAKRA



- I. Time is divided into infinite equal time cycles (Kalchakras). Every time cycle is further divided into two equal halves. There have been infinite time cycles before (time without beginning) and there will be infinite time cycles (without any end) in future.
- II. The first half is the progressive cycle or ascending order, called Utsarpini. The other half is the regressive cycle or the descending order, called Avsarpini. We are currently dwelling in the regressive cycle (Avsarpini). The Aras of Avsarpini is in reverse order compared to Utsarpini.
- III. Every Utsarpini and Avsarpini is divided into six unequal periods called Aras. During the Utsarpini half cycle, progress, development, happiness, strength, age, body, religious trends, etc. go from the worst conditions to the best. During the Avsarpini half cycle, progress, development, happiness, strength, age, body, religious trends, etc. go from the best conditions to the worst.
- IV. Presently, we are in the fifth Ara of the Avsarpini phase. When the Avsarpini phase ends the Utsarpini phase begins. This Kalchakra repeats again and again continuously forever.
- V. The Jain religion, according to the Jain scriptures is eternal, revealed in every cyclic period of the universe. There are 24 tirthankaras in each half cycle which take birth only in the 3rd and the 4th Aras.
- VI. At present, we are in fifth Ara, Dusham of Avsarpini half cycle and of which nearly twenty five hundred years have passed. The fifth Ara began 3 years and 3 ½ months after the nirvana of Lord Mahavir in 527 BC.

## UNDERSTANDING THE PERIODS OF A KALCHAKRA

### SUKHAM-SUKHAM KAL

- a. This is a time of absolute happiness.
- b. All the needs and desires of the people are fulfilled by ten different kinds of Kalpavruksh (wish-giving trees) namely Gruhang (place to live), Jyotishang (light), Bhushanang (ornaments), Bhojanang (food), Vastrang (clothes), Chitrarasang (liquids like water, etc. ), Turyang (musical devices), Kusumang (smell), Bhajanang (vessels), Deepang (Deepak).
- c. The atmosphere of this Ara is very clean without any kind of disease.
- d. Humans are born in pairs of a male and female and their maximum height is 6000 Dhanush with 256 ribs. They eat very little and that too once in 3 days.
- e. There is no city, society, kingdom or war, farming, trade etc. Neither is there any differentiation of man like king and servant nor any teacher, preacher and student. Also animals are not used for transportation or food.
- f. There is no basic Entertainment like dramas, festivals, etc. Among animals there are horses, elephants, etc. while there are no mosquitoes, flies and similar insects.
- g. Average life expectancy is a little less than 3 Palyopamas to 2 Palyopamas by the end of the Ara and just before 6 months of their death they give birth to a pair consisting of a male and a female.
- h. The people of this ara are called Yugaliks and are of 6 types - Pamhaganga, Miaganga, Amama, Teatali, Saha & Sanichari with all 6 sangayans and sansthans.
- i. This ara is the same for all the five Bharath kshetras and Airavat kshetras.

### SUKHAM KAL

- a. This is the phase of happiness, but it is not absolute.

- b. The wish-giving trees still continue to provide for the people's needs, but the people are not as tall and do not live as long. The average height varies from 4000 Dhanush to 2000 Dhanush while the average age varies from 2 Palyopamas to 1 Palyopam by the end of the Ara.
- c. Humans in this ara are made of 128 ribs. They eat very little once every two days and are divided into 4 types - Eka, Paurjanga, Kusuma, Susamana with all 6 sangayans and sansthans.
- d. Rest everything is the same as the first ara except that the degree of purity in everything is lesser than the first ara.
- e. This ara is the same for all the five Bharath kshetras and Airavat kshetras.

### **SUKHAM-DUKHAM KAL**

- a. This is a phase consisting of more happiness than misery.
- b. During this period the Kalpavruksh do not consistently provide what is desired.
- c. This ara is divided into 3 phases wherein the first two phases are similar to the first and second aras with average size of the humans being 2000 Dhanush, life expectancy being 1 Palyopam, no. of ribs being 64 and people have food once a day.
- d. Towards the end of this period i.e., in the 3rd phase the size of the human decreases to less than 2000 Dhanush to 500 Dhanush by the end of the ara.
- e. Love, hatred and misery start increasing slowly, atmosphere is not as pure as it had been previously.
- f. In this phase at the time of 8th division of the last Palyopam Kulkar yug starts with the establishment of kingdom, king and society.
- g. Then comes the discovery of fire, trade etc. Also a Chakravarti takes birth in the end of this ara. Establishment of Dvadshangini, Religion, attainment of Keval Gyan, Marriage ceremony, Festivals, Entertainment and also the birth of the first tirthanker bhagwan Rishabhdev takes place before the end of the ara.
- h. Bhagwan Rishabhdev realized that things were going to get worse. So he taught the people useful arts including, sewing, farming, and cooking which will enable them to depend upon themselves. He also introduced a political system.
- i. This ara came to an end three years and eight months after the nirvana of Rishabhdev. The first Chakravarti Bharat, Bahubali also known for his strength, and Brahmi who devised eighteen different alphabets were Rishabhdev's children.
- j. People of this ara also have the presence of 6 sangayans and 6 sansthans. This Ara is the same for all the five Bharath kshetras and Airavat kshetras.

### **DUKHAM-SUKHAM KAL**

- a. This is a phase of more misery, sorrow and suffering than happiness.
- b. The twenty-three Tirthankaras other than the first Tirthankara, eleven Chakravartis other than the first Chakravarti, nine Vasudevs, nine Prati-Vasudevas, nine Baladevs, nine Narads, etc. are born during this ara which came to an end three years and eight months after Lord Mahavir's nirvana.
- c. People of this ara also have the presence of 6 sangayans and 6 sansthans. This Ara is the same for all the five Bharath kshetras and Airavat kshetras.

### **DUKHAM KAL**

- a. This Ara is currently prevailing. It is an Ara of unhappiness which began a little over 2,500 years ago and will last for a total of 21,000 years.

- b. At the beginning of this Ara there is the presence of all 6 sangayans and 6 sansthans. But as time passes people are left only with the last sangayan and sansthan. In the present Ara soon after the death of Stulabhadra swami the first sangayan was lost and after the death of Vajra swami only the last sangayan i.e., the sixth sangayan was present.
- c. No one born during this period will gain salvation in their present life, because no one will observe true religion.  
By the end of this Ara the life expectancy shall be only 20 years.
- d. Rains will gradually start decreasing & life will start becoming difficult as the Ara progresses.
- e. It is said that by the end of this Ara, the Jain religion will be lost. The preachings of Lord Mahavir will remain for 21000 years and after that will come a period of gradual demolition. All religions of the world will gradually come to an end; social, political & economic systems will descent down.

**Note:** It is said that by the end of this Ara, Dupasaha Sureshwarji with an age of 20 years will come from the heaven and take birth. At the age of twelve he will renounce the world and at the age of sixteen he shall become a sadhu. Then with an atham (3 day upvas) he shall die. At this time a sadhvi by the name Phalgu Shree, a shravak by the name Nagil and a shravika named Satya Shree shall also be there. There shall also be a king by the name Vimal Vahan and a minister by the name Sumukh and this king Vimal Vahan will do the last of the good things at the Siddhachal Mahatirth under the Acharya Dupasaha Sureshwarji.

### DUKHAM-DUKHAM KAL

- a. This is a time of absolute misery and unhappiness. During this time people will experience nothing but suffering. There will be no trace of religious activities.
- b. The life spans of people will be very short, exceeding no more than twenty years.
- c. Most people will be non-vegetarian and the social structure will be destroyed.
- d. The weather will become extreme, the days will be very hot, and the nights will be very cold.
- e. It will be the worst time mankind might have ever experienced. People will start living in caves and gorges of the mountains. Winds will blow at tremendous speeds. Rain fire will be seen.
- f. People will have eccentric structures. Shetrunjaya Parvat will be the size of only 7 hands.
- g. Volcanoes, Acid Rains and Earthquakes will destroy mankind at every point.
- h. At the beginning of the Ara the size of a human would be of 2 hands and by the end of the Ara it would decrease to 1 hand.
- i. Average life expectancy will range from 20 to 16 years.
- j. After death Naraki and Tiryanth Gati are the only Gatis for the next birth.
- k. The width of the river Ganga and Sindhu would be the size of a chariot.
- l. Cities, Countries and Civilization would be demolished and man would attain the barbaric form.
- m. Females would get pregnant at the age of 6.
- n. At the end of this Ara, a period of Utsarpini will start and the time wheel will take an upward swing.
- o. There will be days of rain which will provide nourishment so that seeds can once again grow.  
Miseries will diminish and happiness will increase until absolute happiness is once again reached.

The Universe in Jainism is defined as a conglomeration of six substances (DRAVYA). It has a shape which resembles a man standing erect with the legs parted and the arms bent at the elbows and hands tucked at waist. It is known as the 14 Rajloks and consists of the following different worlds:

- 1) The Supreme Abode (SIDDHASHEELA)
- 2) Upper world (URDHAVALOK)
- 3) Middle world (MADHYALOK)
- 4) Nether world (ADHOLOK) and
- 5) The Base (NIGODH)

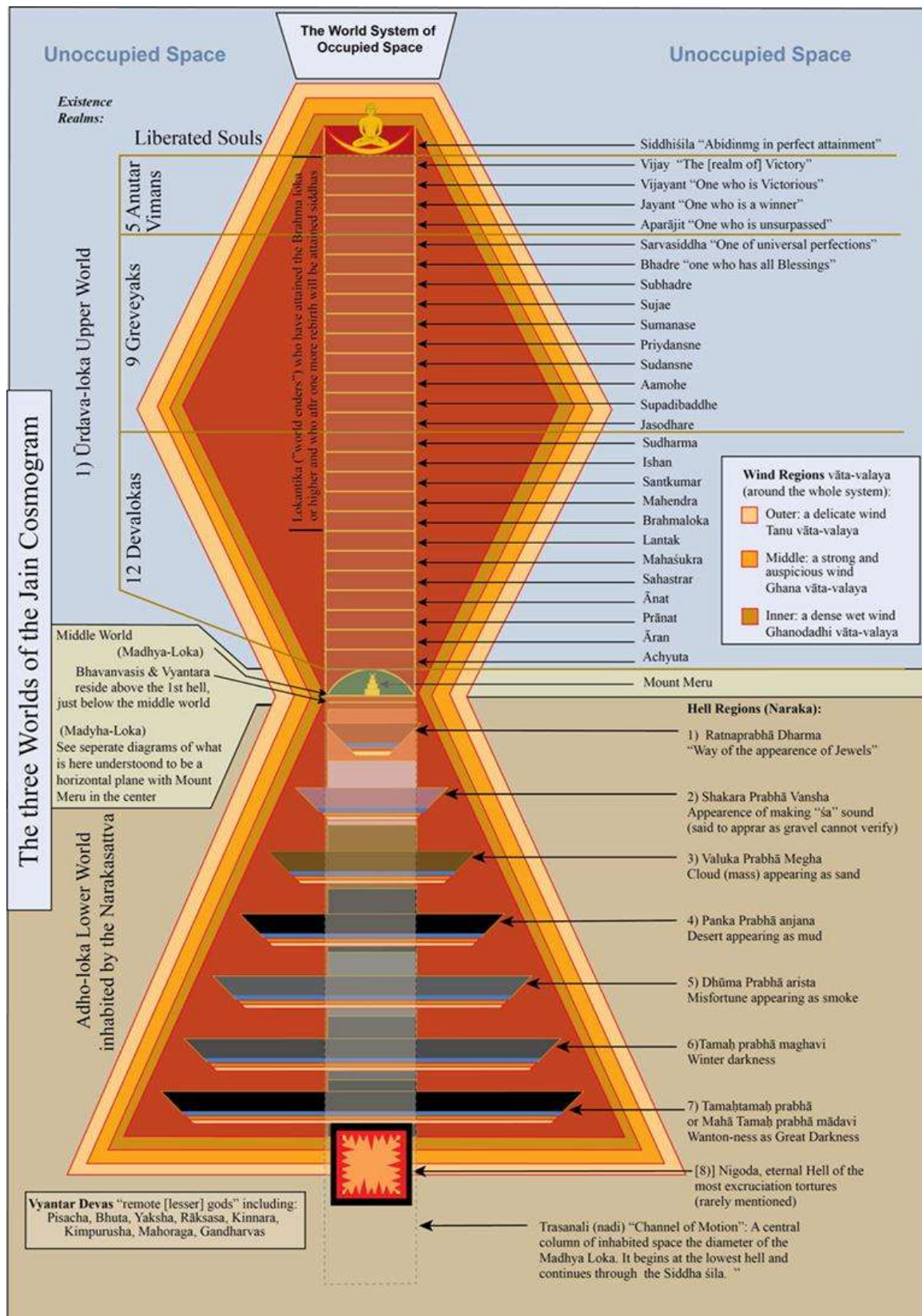
The magnitude of the cosmic space from north to south is defined as seven rajus (a unit of a measure) above the ground and 7 rajus below the ground. The width from east to west is seven rajus at the bottom below the ground. Then there is a gradual decline of width up to one raju as the height increases to seven rajus. Thereafter the width gradually increases to five rajus as the height increases to ten and one half rajus. Thereafter the width starts decreasing gradually again and it becomes one raju at the height of fourteen rajus from the base. The total height of the cosmic space is fourteen rajus.

# According to Colebrook, Raju is defined as follows. It is the distance, which a celestial being flies in six months at the rate of 2,057,152 yojans in one Kshan (One minute has 540,000 Kshans) One yojan means 454,545 miles.

According to C.R. Jain, one Raju equals  $145 \times 10^{21}$  miles.

# Jain Sidhdhant Kosh by Jinendra Varni part 3 page no. 401.





## THE SUPREME ABODE (SIDDHASHILA)

This is the place situated at the top of the Universe shaped like an inverted umbrella. It is the resting place of all the liberated souls. The liberated souls, called Siddha, exist here in infinite numbers and with infinite knowledge, perception, bliss, and power.

## UPPER WORLD (URDHAVALOK)



In which all the heavens are included, which are living places for the celestial beings. There are 30 heavens. The upper 16 are for the superior celestial beings and the lower 14 for the ordinary celestial beings.

### MIDDLE WORLD (MADHYALOK)

This includes the earth and the galaxies which in Jainism constitute the Adhai Dweep. The earth is the living place for human beings, animals, and the plant lives. The middle world is made of many large islands surrounded by big oceans. The Island in the center is known as Jambu Dweep. It is surrounded by ocean named Lavan Samudra. In the middle of Jambu Dweep there is a very high mountain called Sumeru. This Jambu Dweep is divided into 7 land areas, Bharat Kshetra the present sub-continent of India, is the southernmost land area.

- ✚ The Adhai Dweep is basically divided into 3 areas - Jambu Dweep surrounded by Lavan Samudra, Dhataki Khand surrounded by Kalodadhi Samudra and then Pushkarar Dweep.
- ✚ As per the type of Jiv's presence the Adhai Dweep can again be divided into 3 areas - Karma Bhoomi (where there is presence of religion, rule, business or in short civilization), Akarma Bhoomi (where there is no presence of religion, rule, business or in short civilization) & Anther Dweep (large oceans).
- ✚ Karma Bhoomi are fifteen in no. - 5 Bharat Kshetras, 5 Airavat Kshetras & 5 Mahavideh Kshetras.
- ✚ All the Bharat Kshetras & Airavat Kshetras have a similar structure of the Kalchakra i.e., the Avsarpini & Utsarpini further divided into 6 Aras. Presently it is the 5th ara running in all these kshetras. Also every of these Kshetras have 24 tirthankaras born in the 3rd and 4th Ara.
- ✚ The people of Mahavideh Kshetra always have the bhaav of 4th Ara including their size, age and nature. At every point there are 20 Viharmans in each of these kshetras with all these twenty taking birth, diksha, etc.
- ✚ Among the twenty Akarma Bhoomis the five Akarma Bhoomis belonging to Dev Kuru and Uttar Kuru each have the Bhav of the first Ara all the time, i.e., the people here are like Yugaliks with enormous peace and happiness and the presence of Kalpavruksh trees all the time provide their needs.
- ✚ All the five Akarma Bhoomis belonging to the Hari Varsha and Ramyak Kshetras each experience the 2nd ara continuously.
- ✚ All the five Akarma Bhoomis belonging to the Hemvat Kshetra and Hairanya Vat Kshetras each experience the 3rd ara continuously.

The entire Adhai Dweep has a size of 45 lakh Yojans.

### NETHER WORLD (ADHAVLOK)

The lower world includes all the hells, living places for the hellish beings (Naraki). The place is full of misery with continuous tortures. There are seven hells situated one above the other, each worse than the other, the seventh being the worst, the place for the hellish beings who have committed the worst kinds of sins. The below names belong to the seven hells of the Adhavlok.

- i. Dhamma
- ii. Vansa
- iii. Sela
- iv. Anjana
- v. Rishta
- vi. Maga



The six substances (dravyas) that make up the universe are soul, (Jiv), matter (Pudgal), time (Kal), space (Akash), medium of motion (Dharma) and medium of rest (Adharma). In the center of space, the universe exists comprised of all six elements in the form shown. Beyond this, only the substance of space (akash) exists infinitely in every direction.

## ANEKANTVAD

According to Jain metaphysics, the reality is constituted by innumerable material and spiritual substances, each of which is the locus of innumerable qualities. Not only are there innumerable substances, each with innumerable quality, but each quality is susceptible to an infinite number of modifications. Clearly ordinary knowledge (non-omniscient) cannot comprehend this complex reality, for ordinary knowledge is limited not only by the limited power of the senses and reason, but also by the perspectives adopted by the knower as well as by the conditions of the space, time, light, and so on.

### UNDERSTANDING 'LIMITED PERSPECTIVE'

The limitations of knowledge are illustrated with a popular Jain story, involving five blind men and elephant. A king once brought five blind men into his courtyard where he had a large elephant and asked them to tell him what it was. Each man touched the elephant and on the basis of their perspective started off as follows.

1. The first felt the trunk and declared that it was a huge snake.
2. The second touched the tail and said it was a rope.
3. The third felt the leg and called it a tree trunk.
4. The fourth took hold of an ear and called it a winnowing fan.
5. The fifth felt the side of elephant and declared it to be a wall.

Because each insisted that his claim was correct and truly described the object in question, the five men were soon in the middle of heated argument, unable to resolve the dispute because they failed to recognize that each of their claims was true only from a limited perspective.

Like the blind men, each person perceives things only from their own perspective. These perspectives are determined by many factors, including place, time, light, hopes, fears, understanding, knowledge and of course subjected to the limitation of our sensory receptors and reasoning power. A person seeking profit sees everything in terms of gains and losses while an insecure person observes threats everywhere and a person devoted to God perceives everything as God's blessed creation.

When it is understood that knowledge is limited by the particular perspectives from which it is achieved, it should always be expressed as only tentatively true. Just as the blind men should have been more circumspect, saying for example, "Standing here, feeling the object with my hands, it feels like a winnowing fan. It may be a winnowing fan," so should everyone understand that their knowledge claims should be asserted only conditionally and not certainly.

**"To deny the co-existence of mutually conflicting viewpoints about a thing would mean to deny the true nature of reality" - Acharang Sutra**

### ROOTS OF ANEKANTVAD & SYADVAD

Most of what we know as Jainism today is attributed to Bhagwan Mahavir and the lineage of his followers. Bhagwan Mahavir developed a unique method of analysis which could be applied to any facet of our lives. He struck at the roots of blind faith, biased tenets, and authoritative absolutism with the bold, open minded

but simple principle of Anekantvad (non-absolutism or multi sidedness) and Syadvad (relativity of truth) which to date is unique only to the Jain system of thought.

'Anekant' means multi-sided views. 'Syadvad' is composed of two words - 'Syad' means from a certain point of view or from a certain angle of vision and the word 'Vad' denotes the system of thought.

## THEORY OF ANEKANTVAD

Anekantvad is Jain philosophy that perceives life as being multi-dimensional. What we think we see is only part of life, rarely the whole. Though most of us operate from our periphery, often saying and doing things spontaneously, without thinking or planning, we are all eventually guided by our center. What is our center? It is usually that core collection of feelings, beliefs, conditionings, thoughts, biases, prejudices, ideas, perceptions, points of view, and opinions --- basically whatever we think we are. This center is often mind-based, not being or soul-based, for those things always operate out of silence and love. The soul or being is our real center, as opposed to the mind or ego based 'pseudo-center' from where we frequently and unknowingly operate.

1. The Jain concept of Anekantvad is beautiful. It says that any truth is relative to the perspective from which it is known. Reality is comprised of innumerable substances, both material and spiritual, and these too are constantly changing and in a state of flux. Raw materials that make up material and spiritual things too, are impermanent and hence, it is near impossible for ordinary individuals to see the whole truth, the complete truth, of reality.
2. What we often see, due to our limited vision, perspective, point of view, our senses and sensibilities, or beliefs, our social upbringings, our limitations is a thin slice of life, or reality. What we see is not the untruth, but it cannot be the entire truth, which is too vast for mere mortals to comprehend, and is also constantly undergoing modification and evolution. It needs a highly evolved or enlightened soul, of the caliber of an Arihant to be able to see and understand that whole truth.
3. All claims of "truth" are Relative or Non-absolute. Truth is expressed in many ways and one cannot make definite statement about Truth, each statement is true in its own limited sense. To understand the nature of Existence, one requires the vision of seeing an entity from all perspectives - this is Anekantvad.

**"It has been my experience that I am always right from my point of view and wrong from the point of view of my honest critics. I know that we both are right and this knowledge saves me from attributing motives to my opponents and critics".**

**- Mahatma Gandhi in Young India 1925**

Anekantvad is a dynamic philosophy of life through which we can lead a life of partnership and participation, a life of friendliness and harmony, a life of non-violence and equality. It touches almost every aspect of life and envisages total change in the horizon of our outlook, thought and action. It provides an integral, balanced and effective approach to the solutions of the problems which mankind is facing today. Thus it has the potential to facilitate the emergence of a new society.

Depending on the specific perception or reference the world can be conceived in several ways.

- i. It is of two kinds with reference to lower world (Adhavlok) and upper world (Urdhavalok).
- ii. It is of three kinds with reference to lower, higher and middle worlds or with reference to the doctrine of creation (utpad), destruction (vyaya) and preservation (dhrauya).
- iii. It is of four kinds with reference to conditions of existence- hellish being (naraki), sub-human beings (tiryanach), human beings (Manushya) and celestial beings (dev).

- iv. It has five divisions with reference to Dharmastikay (medium of motion), Adharmastikay (medium of rest), Akastikay (space), Pudgalastikay (matter) and Jivastikay (soul).
- v. It has six divisions when referred to six Dravyas (substances) - Jiva, Pudgal, Dharma, Adharma, Akasa and Kal (time).
- vi. It has seven divisions when referring to seven elements - Jiva (soul), Ajiva (matter), Asrav (inflow of karmic matter into the soul), Bandh (bondage of karmic matter with the soul), Samvar (stoppage of inflow of karmic matter into the soul), Nirjara (shedding of karmic matter by the soul) and Moksh (liberation of soul from matter).

It is of eight kinds when referring eight kinds of karma (consequences of actions) viz., Gyanavarniya (knowledge obscuring), Darshanavarniya (conation obscuring), Mohniya (deluding), Antaray (obstructive), Vedniya (painful feeling), Ayushya (karma deciding type of existence), Naam karma (body-making karma) and Gotra karma (karma determining low or high family).

**Realizing the meaning of Anekantvad as Dr. Kamla Jain explains the word which translates as follows.**

**"There is no absolute truth ... it is many sided in expression and defines a kind of non-violence in thought, word and deed in accepting theories as different abodes of truth ...."**

## PRAMANA (INSTRUMENT OF VALID COGNITION)

Pramana (Proof showing right knowledge) is the means by which a thing can be properly cognized and understood. Through right knowledge, doubts & illusion are removed and truth is understood. True knowledge is considered 'Pramana'. Through Pramana, a thing worth knowing can be known (Jneya); a thing worth accepting can be put into practice (Upadeya). Pramana is also means of attaining knowledge. There are 4 types of Pramana.

### PRATYAKSH PRAMANA (DIRECT KNOWLEDGE THROUGH SENSES)

To know a thing directly through the senses is 'Pratyaksh Pramana'. It has more than one division and sub-division.

### ANUMAN PRAMANA (INFERENCE)

To know a thing through inference, or logic is, 'Anuman Pramana'. For example, on seeing smoke, one infers that something is burning there; it has more than one division and sub-division.

### AGAM PRAMANA (REVELATION)

It is about knowing a thing through scriptures written by spiritual authorities. It has 3 types.

### UPAM PRAMANA (COMPARISON)

To know a thing through comparison is 'Upam Pramana'. For example, the Tirthankar Padmanabh in the forthcoming group of 24 Tirthankaras will be like Sri Mahavir Swami, the Tirthankara of the present group of 24 Tirthankaras.

## NIKSEPA (ANALYSIS OF TRUTH)

Language is a vehicle of knowledge. Intangible knowledge becomes tangible through the medium of language and becomes practical. Language consists of words. Generally words are used in 4 ways. This use is called Niksepa. To see merit or demerit in a thing bearing a name and then to reveal its pure or impure form is called, Niksepa. There are 4 types of Niksepa.

### NAAM NIKSEPA (NAME)

It is the Niksepa by which a thing is known. For example, a table is known when we speak the word 'table'. There are 3 types of this Naam Niksepa.

### **STHAPANA NIKSEPA (SYMBOL)**

It is the Niksepa which is known by the image of an original thing. For example, god is known by seeing an image or a picture of god. This Niksepa has 40 types.

### **DRAVYA NIKSEPA (POTENTIALITY)**

A substance is there but it has no qualities. According to its name, its qualities are not revealed until now. This is called 'Dravya Niksepa'. For example - One studies the Scriptures or the sutras but does not understand their meaning, or one studies with a vacant mind. This Niksepa has more than one division and sub-division.

### **BHAAV NIKSEPA (ACTUALITY)**

If a thing is known by its own qualities, it is called Bhaav Niksepa. For example – It is about studying Scriptures or sutras with a concentrated mind and to understand their meaning and purpose.

## **THEORY OF NAYAVAD**

We now take up the subject of Naya which enables proper view and appreciation of the true nature of things through intelligent assessment of their different aspects from different standpoints.

According to the Jains, in order to have a complete and comprehensive judgment of reality one has to take into account the main substance that has the element to permanence and goes under the changes in various forms. In this process of change, the previous form dies away and new form comes into existence. The birth of the new form is called Utpad, the death of the old form is called Vyaya and the substance, which remains constant during this process of birth and death, is called Dhrauvya. When one is able to comprehend all these three, one can arrive at a proper judgment about the thing in question.

### **PARYAYARTHIKA NAYA**

When one is able to comprehend all these three, one can arrive at a proper judgment about the thing in question. When the self takes the form of a human being, you can know it as a 'man' or a 'woman'. When it takes a form of the vegetable, you can describe it as 'Grass'. All these descriptions are true from the standpoint of the forms that the self has assumed. Therefore, when we recognize a thing from the point of view of the modification or change, it is called 'Paryayarthika Naya'. Paryaya means modification, change.

They are further categorized as follows and detailed going forward.

1. Rijusutra Naya - Linear view
2. Shabda Naya - Literal view
3. Samabhirudha Naya - Etymological view
4. Evambhuta Naya - Determinant view.

### **DRAVYARTHIKA NAYA**

However, when we recognize that thing from the point of view of substance, it is called Dravyarthika Naya. The former considers changing aspect of reality while the latter considers its permanent aspect.

They are further categorized as follows and detailed going forward.

1. Naigama Naya - Generic and Specific view or teleological view
2. Sangraha Naya - Collective
3. Vyavahara Naya - Practical view



**There are two means for acquiring knowledge of any object – Pramana (proof) and Naya (stand-point) (Tatvarthsutra 1-6).**

## ANALYSIS

Since an object has a manifold character or many aspects, these can be comprehended entirely by the omniscient only. However to understand one aspect of an object or to view it from one stand-point is Naya and to understand many aspects of an object is Praman. In other words we can also say that valid knowledge in Jain philosophy is divided into two modes: Pramana and Naya. Both Pramana and Naya are valid knowledge. Pramana is knowledge of a thing as it is and Naya is knowledge of a thing in its relation. Naya means a standpoint of thought from which we make a statement about a thing.

Example – For example to understand the soul from one stand-point that it has consciousness is Nayavad, but to appreciate the soul from its many features like non-material nature, eternal existence, conscious quality etc. is Praman. In other words Naya is a part of Praman and Praman is a collection of Naya.

The greatest contribution that the Jains have made to the world of thought is by their theories of Nayavad and Syadvad. The word 'Syad' in Sanskrit means 'perhaps' but in Jainism it is used to show the relativity of a judgment (explained in the next chapter) and the word 'Naya' means 'Standpoint'.

1. Truth or reality is always complex and has many aspects. If one is impressed by one of the aspects of a complex reality and begins to identify the reality, only by that aspect, he is bound to make a wrong judgment about the reality. Therefore, the Jain seers exhort us to look at the complexities of life and knowledge, from every standpoint and from positive as well as negative aspects.
2. They recognize that the apprehension (view) of an ordinary human being is partial and hence valid only from a particular point of view, which cannot give a correct or even a nearly correct comprehension of the whole.
3. The complex reality has not only infinite number of qualities but also infinite number of relations. Again, it may be looked at differently by different persons and under their different circumstances. It assumes different forms and appearances for which due allowance ought to be made. All this makes it difficult to form a correct judgment about it unless a systematic and logical method is found to identify it. This method is called Nayavad.
4. The doctrine of Nayas or Standpoint is a peculiar feature of Jain logic. A Naya is a standpoint from which we make a statement about a thing. What is true from one standpoint may not be true from another. Particular aspects are never adequate to the whole reality. The relative solutions are abstractions under which reality may be regarded, but do not give us a full and sufficient account of it. Thus 'Naya' can be defined as a particular viewpoint; a viewpoint which gives only a partial idea about an object or view which cannot overrule the existence of another or even a contrary view about the same object.
5. If an object or theory is judged only from one standpoint, the judgment is one sided and it is termed as 'Ekanta'. 'Eka' means 'one' and 'Anta' means 'end'. Thus, Ekanta means one sidedness. The Jains therefore ask us to judge from all aspects, which is called 'Anekant'. This is the basic principle of Jain philosophy.
6. Every fundamental principle of Jain philosophy is based on Anekantvad. Throughout its approach, Anekantvad has been to accept the different aspects or even contradictory aspects of the reality and to evolve a synthesis between the contradictory philosophical theories.

If a comprehensive view of the whole reality is to be comprehensive perception of a thing, it is possible only when its permanent substance (Dravya) is taken into account along with its existing mode (Paryaya). 'To



think about or discuss anything from a particular angle (Naya)' can be expressed in seven ways as detailed below.

### **NAIGAMA NAYA (POPULAR STANDPOINT)**

Etymological meaning of the word Naigama is the 'End product' or 'Result'. Tatvarth Sutra gives an illustration of a person who carries water, rice and fuel and who, when asked what he was doing, says he is cooking. This reply is given in view of the result, which he intends to achieve though at the exact time when the question is put to him he is not actually cooking. His reply is correct from the point of view of Naigama Naya, though technically it is not exactly correct, because he is not actually cooking at the time when he replies.

Another example would be - While drinking tea it got spilled on some cloth and the man shouts out immediately - 'My shirt is spoiled.' While writing, the nib is broken. A man says, 'My pen is broken'. Here, in reality the whole shirt is not spoiled. The whole pen is also not broken, yet it is said so considering the part as the whole.

### **SANGRAHA NAYA (SYNTHETIC STANDPOINT)**

We get this Naya (viewpoint) when we put main emphasis on some general class characteristics of a particular thing ignoring altogether the specific characteristics of that class. Such a view is only partially correct but does not give the idea of the whole, for it ignores the specific characteristics of that thing. In collective point of view, the knowledge of an object is in its ordinary or common form. The special qualities of the object are not taken into account.

For example, there were 500 people in the hall. Here we are now considering only general qualities like people and not considering like how many were men, women, children, old, young, etc.

Another example, somebody says, 'There is a garden.' One, who hears this, immediately understands that there are things like trees, flowers, etc. in the garden. But which specific tree or plant is not known.

### **VYAVAHARA NAYA (EMPIRICAL STANDPOINT)**

To think of a thing in detail is 'Vyavahara Naya'. If we look at a thing from this standpoint, we try to judge it from its specific properties ignoring the generic qualities, which are mainly responsible for giving birth to the specific qualities. This amounts to the assertion of empirical at the cost of universal and gives importance to practical experience in life. This point of view sees an object in its special form rather than the common form.

For example, one following 'Sangraha naya' would say that 'there is a cloth-shop there'. The other person following the Vyavahara naya would say that there is a cloth-shop selling cloth of a particular mill.

Another example, when we utter the word "medicine" it includes all branches of medicine but when one says allopathic, osteopathic, naturopathic, homeopathic, etc. then we can understand its specialty. This can be further divided by its name, patent, quality, uses, etc. These divisions are examples of distributive point of view and have a tendency towards greater exactitude.

### **RIJUSUTRA NAYA (STRAIGHT-THREAD STAND POINT)**

To think of the present only is Rijusutra Naya. Riju means 'Simple', 'Straight forward'; sutra means 'to think'. To think in a simple way, to accept what is happening before our eyes, is Rijusutra naya. It is still narrower than Vyavahara in its outlook, because it does not emphasize all the specific qualities but only those specific qualities, which appear in a thing at a particular moment, ignoring their existent specific qualities of the past, and the future. The approach of the Buddhists is of this type. To ignore the specific qualities of past and future and to emphasize on only continuing characteristics of Reality is the fallacy involved here.

For example, a person following this naya would not call a person who does not follow the duties of an ascetic, an ascetic, though he may have put on the clothes of an ascetic. If a man thinks evil of somebody, while counting the beads of a rosary, he would be called a bad pretentious man according to this naya.

Another example would be - Suppose a man was a king, and he is not a king now, thus his past is of no use in linear point of view. Similarly, a person will be a king in the future, but is meaningless in linear point of view. Only present mode is recognized in linear point of view, making the identification easier and scope narrower.

### SHABDA NAYA (VERBAL STANDPOINT)

To consider words denoting tense or gender as one, though there may be a difference in the words. One following this naya does not consider whether there is an attribute or not in a thing according to the meaning of each word denoting different names. He only considers the original name.

For example, Purandara, Sacipati, Devendra, etc. are different names of Indra, but a person following this naya considers each word as denoting Indra, i.e., he comprehends the meaning 'Indra' only, though they may have different etymological meanings.

Another example would be - Moha, Asakti, Raga, Mamatva, Vasana, Prema - all these are synonymous terms for love. But a person following this naya would take 'love' as their meaning, though they may have different shades of meaning.

### SAMABHIRUDHA NAYA (CONVENTIONAL STANDPOINT)

To think of the meaning of a word according to its etymology is 'Samabhirudha Naya'. A person following this naya considers only the etymological meaning of a word. It is different from Shabda Naya, because it concentrates on the etymological distinction between the synonyms. If carried to the fallacious extent this standpoint may destroy the original identity pointed by synonyms. A group of words even though basically they mean the same things but as individual words, they represent a special condition, e.g. hut and palace are places to live. However, in a hut, poor people live, and in a palace, king lives.

Another example would be - When sexual instinct and activity are seen in the relation between a man and a woman, a person following this naya would not call it the relation of love, but the relation of passion.

### EVAMBHUTA NAYA (ACTUALITY STANDPOINT)

The word which connotes its present meaning and is equal to the purpose shown by the meaning is called 'Evambhuta Naya'. To think completely of the three, the name, the work and the result, is 'Evambhuta Naya'. This Naya recognizes only that word which indicates the actual action presently attributed to the individual. For example, A person following this naya considers only him a policeman who actually performs the duty of a policeman. He is called a worshipper, who is actually performing worship.

Another example would be - The word thief is to be used only when a person is caught stealing and not because a person is a known thief. It represents a strict application of a word or statement.

**Note: There are totally 700 divisions of these seven Nayas. The chief, the Naigama naya has 10; the Sangraha has 6 or 12; Vyavahara has 8 or 14; Rijusutra has 4 or 6; Shabda has 7; Samabhirudha has 2; and Evambhuta has 1.**

Explaining Dharma (Religion) from the viewpoint of Naya:

- 1) The follower of Naigama Naya says - All religions are religions i.e. equal.
- 2) The follower of Sangraha Naya says - That is religion which has been started by my elders.
- 3) The follower of Vyavahara Naya says - Religion is the cause of happiness. To perform meritorious deeds is religion.
- 4) The follower of Rijusutra says the result of detachment with conscious activity is religion.
- 5) The follower of Shabda Naya says - Samakita is the origin of religion and Samakita itself as religion.
- 6) The follower of Samabhirudha Naya says - To know the nine tattvas, to give up those tattvas that deserve to be given up and to put into practice those that are worth practicing, is religion.
- 7) The follower of Evambhuta Naya says - That is religion, which destroys karmas and makes one liberated.

Thus, thinking of the nine tattvas and other matter with the help of the seven Nayas, relative part-truth is accepted. Thus, controversy can be avoided and harmony can be established.

*As already noted the purpose of pointing out to this detailed classification of Nayas is to show how differently, different individuals can view the same object. However, these different aspects are only partially true and since they are only partially true, they are not capable of being wholly true. They, however, cannot be rejected as wholly untrue also.*

## UTILITY OF NAYA THEORY

The analysis of Naya shows that every judgment is relative to that particular aspect from which it is seen or known. This is also called Sapekshavad that means relativity of our particular knowledge or judgment to a particular standpoint. Since human judgments are always from particular standpoints, they are all relative and hence not absolutely true or absolutely false. Their outright acceptance as a sole truth or rejection as totally false would not be correct. This led the Jains to their famous doctrine of 'Syadvad', which means the doctrine of relativity.

Nayavad reveals a technique to arrive at such an understanding. It teaches us that truth reveals to us only partially if viewed from a particular aspect. Even if one finds that a proposition is quite contrary to the conviction he had for whole life, hence the cause of great irritation to him, once he applies the principles of Nayavad his irritation begins to subside, the simple reason being that he begins to realize the real cause for that contrary proposition.

## THEORY OF SYADVAD (SAPTABHANGI NAYA)

As mentioned earlier, the doctrine of Anekantvad is consisted of two major ideas: Nayavad and Syadvad. Nayavad addresses the issue of thought process as well as analysis approach considering limitation of one's knowledge or one aspect of knowledge, while Syadvad addresses the issue of limitation of speech in relation of knowledge. What we know by the analytical process of Nayavad, we express by the synthesis of Syadvad. It is always difficult to make precise statement that can describe the entire truth (all aspects of the truth). Jains recognize the unavoidable limitation of the language and seeks to overcome it by a method known as Syadvad.

Syadvad is the first step towards happiness and peaceful environment. A view is usually based on four parameters; Dravya (substance), Kshetra (place), kal (time) and Bhaav (form or mode).

For instance, when we say that a particular thing weighs 5 lbs., our statement about the weight is related to the magnetic force exerted on that thing by our planet, the earth. The same thing may not weigh anything if removed out of this magnetic field or may weigh differently in a different planet. The same can be said about our statements relating to time and space and about every human experience. It is the matter of our daily experience that the same object which gives pleasure to us under certain circumstances becomes boring under different circumstances. Scientific truths are therefore relative in the sense that they do not give complete and exhaustive knowledge of the objects under study and contain elements that may be changed with further advance in knowledge. Nonetheless, relative truth is undoubtedly useful as it is a stepping stone to the ultimate truth. It is a doctrine to acquire the right knowledge of a thing by using the theory of conditional predication. It is a theory of relativity of propositions and judgments. It is a method of expressing multifacetedness of objects by using the qualifiers 'Syad' & 'Vad' as explained in the topic 'Roots of Anekantvad and Syadvad'.

1. Emphasizing the limits of ordinary knowledge, Jain philosophy presents the theory that truth is relative to the perspective (Naya) from which it is known.

2. Furthermore, because reality is many sided and knowledge true only from a limited perspective, all knowledge claims are only tentative (Syad) having the form, "X may be Y" or "X is Y under certain conditions" rather than "X is Y".
3. Einstein's theory of relativity in the field of mathematics and science bears great similarity to Jain theory of Syadvad. The latter however is much wider in its scope in all respects.

Syadvad has been explained in seven ways. It is called 'Saptabhagi' or 'Saptabhagi Naya'.

For any proposition, there are three main modes of assessment namely –

- (1) A positive assertion (Asti)
- (2) A negative assertion (Nasti)
- (3) Not describable or expressible (Avaktavya)

However, for greater clarity four more permutations of these three are added as under

- (4) Asti-Nasti
- (5) Asti-Avaktavya
- (6) Nasti Avaktavya
- (7) Asti-Nasti Avaktavya

These seven Nayas with examples are detailed as follows.

1. Is (Asti) – Ex. His health is good (Asti).
2. Is not (Nasti) – Ex. His health is not good (Nasti).
3. It is, is not (Asti, Nasti) – Ex. It is better than yesterday but is not better than what one can hope for (Asti, Nasti).
4. Is Indescribable (Avaktavya) – Ex. It is impossible to say whether his health is good or bad (Avaktavya).
5. Is and is Indescribable (Asti, Avaktavya) – Ex. It is better than what it was yesterday (Asti) but one cannot say (Avaktavya) what will happen.
6. Is not and Indescribable (Nasti, Avaktavya) – Ex. It is not better than what it was yesterday (Nasti) but one cannot say, what will happen (Avaktavya).
7. Is, is not, Indescribable (Asti, Nasti, Avaktavya) – Ex. It is not good (Nasti) but it is better than it was yesterday (Asti) but one cannot say anything (Avaktavya) what will happen.

Here is one more set of examples that explain the Saptabhagi.

- a) It is sin to commit violence with an intention to commit the same (Asti).
- b) It is not a sin to commit violence on an aggressor who molests an innocent and helpless woman (Nasti).
- c) It is sin to commit violence in breach of moral and social laws, but it is not sin if violence is required to be committed in performance of moral or social duties (Asti-Nasti).
- d) It is not possible to say whether violence is sin or virtue without knowing the circumstances under which it is required to be committed (Avaktavya).
- e) Violence is indeed sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances (Asti-Avaktavya).
- f) Violence is indeed not sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances (Nasti-Avaktavya).
- g) Violence is sinful, but there are circumstances where it is not so. In fact no statement in affirmation or negation can be made for all time and all circumstances (Asti-Nasti-Avaktavya).

## SUMMARIZATION

- ✚ To take exact quotation from Jain Shastra Bhagwati Sutra to the question whether the universe was finite or infinite Lord Mahavir has replied that from the standpoint of area/measurement the universe was finite, but from the standpoint of time the universe was infinite. This brings us to the subject of Theory of standpoints or Nayavad, and the Theory of "Maybe" or "Syadvad" which are considered two wings of the Theory of Non-one-sidedness or Anekantvad.
- ✚ Through Anekantvad, thus through Nayavad and Syadvad, Jains bring a solution to the age-old controversy between the absolutism and nihilism or between the one and the many or the real and the unreal.
- ✚ What Lord Mahavir found by the process of intuition and reasoning. Einstein proved in his physical theory of Space and Time in the year 1905 A.D. Development of Optics and Electrodynamics led to the rejection of the concept of absolute time, absolute simultaneity and absolute space. If time and space are relative to other factors, everything that happens in time and space would naturally be relative to other factors. Therefore Einstein was convinced that there is causal interdependence of all processes in nature. As a result, the revelations made by him and other theories of Quantum Mechanics, the field of relativity was enlarged so as to take into consideration the fact that Reality is much dependent upon the subjective reaction of the individual who observes the event.
- ✚ Jaina theory of relativity in the field of thoughts and metaphysics thus gets sufficient support from these scientific revelations in the field of physics. Theocrats world over have tried to emphasize that the truth revealed to them is absolute, eternal and immutable. Theory of relativity as embodied in Syadvad or Anekantvad is happily an exception to this. Lenin unknowingly endorsed this theory when he said: "Human thoughts by its nature is capable of giving, and does give, absolute truth, which is compounded of sum total of relative truths. Each step in the development of science adds new grains of absolute truth, but the limits of the truth of each scientific proposition are relative, now expanding, now shrinking with the growth of knowledge." If only Lenin knew how to apply this principle in the evolution of social and economic theories propounded by Marx, the fate of socialism would have been quite different today.

## DEFINING AKASA USING ANEKANTVAD

It should be understood that Lok (part of Akash where there is presence of dharma & adharma) can be conceived in several ways by referring to different Dravyas (substances) and their Paryayas (modifications). There are seven important divisions of Lok.

### DRAVYA LOK

Dravya Lok is the world consisting of Dravya (substances) which are of six kinds as stated above. The Jiv is adorned by knowledge and conation. These characteristics are absent in other five dravyas which are Ajiv. Pudgal, a Rupi Dravya (substance having form and size), possesses the attributes of taste, smell, touch and sound. The other four Dravyas – Kal, Akash, Dharma and Adharma, are Arupi i.e. they have no form and size.

### KAL LOK

Kal Lok consists of Dravya Kal (time). Kal has innumerable Dravya parts and it helps other Dravyas in their modifications. The life span of a Dravya in a particular Paryaya (form of existence) is due to kal.

### KSHETRA LOK

Kshetra Lok consists of Akasa (space). Akasa has two divisions - one Lok Akasa which contains the Dravya Lok and possesses innumerable Pradeshas (space points) and the second Alok Akasa which is empty space beyond Lok Akasa and has infinite Pradeshas.

### CHINHA LOK

Chinha Lok comprises of different forms and sizes which are assumed by Dravyas, their attributes and modifications. Dharma and Adharma Dravyas have the form and size of Lok as they fill the entire Lok Akash. The form of Kal atom is that of one Akash Pradesha. The form of Lok Akash is like a standing person resting his hands on the waist. The Pudgal Dravya has the form of Lok Akash as it fills the entire space inside it. No part of Lok Akash is devoid of matter. The attributes of a substance have the same form as the substance itself.

### **BHAV LOK**

The Bhav Lok is the world where Jivas live in their four existences i.e. hellish beings, sub human beings, human beings and celestial beings.

### **BHAAV LOK**

The Bhaav Lok comprises of emotions like affection and repulsion, love and hate, etc. of Jivas.

### **PARYAYA LOK**

Paryaya Lok comprises of modifications of attributes of Dravya, Kshetra (space), Bhav and Bhaav.

## **PANCH SAMAVAY (THE GROUP OF FIVE CAUSES)**

Samavay is the name to the group of five causes which are associated with every situation or event. It gives to the connection between action and causes. Without a cause, no action can take place. These five causes have a deep connection with everything that takes place in the universe. These all are responsible for all events (positive or negative) in the universe. The five Samavay (group of factors functioning simultaneously) are as follows.

- (1) Kal (Time),
- (2) Swabhav (Nature of a Substance),
- (3) Niyati (Fate)
- (4) Purvakrut Karma
- (5) Purusharth (Self-effort)

Some people give focus only on one of these causes and ignore the others. The theory of Anekantvad, the Jain philosophy of multiplicity of viewpoints, rejects this way of viewing matters from a single angle. The Jain philosophy views and reveals the importance of each Samavay from the Anekantvad and considers these five Samavay as the causes for any action or reaction. Without these five, nothing can take place.

### **KAL (TIME)**

Time gives sequence to whatever happens in universe.

- (1) The Karmas that are bound to the soul due to activities may not immediately manifest their fruits as soon as they are bound. The fruits of Karma appear at a specific time depending on the nature of the Karma itself.
- (2) Karmas have to depend on time to present their fruits. One cannot have fruits the very moment a tree is planted. The seed cannot neglect the temporal limitation set out by time for its transformation into a tree; even nature depends on time for its manifestation or actualization.
- (3) Time is a controlling principle. Without it, temporal order cannot be accounted for. If there were no time, a spout, a stem, a stalk, a flower and a fruit - all would emerge and exist simultaneously. We cannot but acknowledge the fact that time plays an important role in the events of one's life.

- (4) If human being understands that time is one of the important factors that produces an effect, he/she will learn to be patient during the period from the inception of the work to its completion or accomplishment. Otherwise, he/she will wrongly expect success or accomplishment the moment the work has commenced or at least before its due time. He may then lose all hopes on account of not attaining success. This will make him/her slack in his/her efforts. As a result he/she will certainly be deprived of success in the future.

### **SWABHAV (NATURE OF A SUBSTANCE)**

Time is not everything. Even if the right time arrives, certain seeds do not sprout. Why are thorns sharp? Why do most flowers have beautiful colors? Why are some animals cruel? Why are some animals clever and capable of rapid movement? Why does a dog bark? A single answer to all these questions is, it is their nature (Swabhav). For example, to bark is a dog's nature. You will not be able to grow mangoes on a lemon tree. In matters like these, individual nature is considered as the main cause.

Nothing can generate an effect against its own inherent nature, even if all other causal conditions such as time, human effort, etc., are present there. An insentient or sentient thing produces an effect strictly in accordance with its own inherent nature. Undoubtedly, the place of inherent nature is very important in the production of an effect or in the occurrence of an event.

### **NIYATI (DESTINY)**

Niyati means destiny or fate.

- (1) In this world, there are certain things that are predetermined and unalterable. In these situations, whatever has been destined will take place and whatever has to happen will certainly happen. In this process, change cannot be made despite our best-laid plans. For example, even if we make all possible efforts, we cannot prevent the aging process or may not be able to save someone's life. If someone were going to hit our car from behind, he/she would do so, despite our best efforts. In essence, although we are in control of most events that occur throughout our life, there are certain things that are beyond our control.
- (2) Destiny can be regarded as identical to a certain type of karma, an unalterable karma. In Jain terminology, it is called 'Nikachit karma'. The Nikachit karma is that which is unalterable and which most certainly causes the experience of pleasure or pain to the concerned soul at the time of its fruition. The fruit or result of such type of karma being Niyati (fixed and unalterable), the karma is known by the name 'Niyati'. However, it must be stressed that the concept of Nikachit only applies to a select few karmas and cannot be used as a justification for apathy or evil.

### **PURVAKRUT KARMA**

Happiness, misery and various conditions related to us depend on diverse karmas. Sometime we notice that good deeds yield bitter fruits and evil deeds yield sweet ones. Behind this apparent anomaly, it is the force of karma that is at work. All strange things and all the sad things we witness; all the happy things we experience; these are all are due to Karma. A mother gives birth to two children together (twins). Still one turns out to be different from the other. This is because of one's own Karma. The rich become poor, poor become rich, rich become richer and poor become poorer. This is also because of one's own Karma. Everyone has to experience both the good and the evil consequences of Karma.

### **PURUSHARTH (SELF-EFFORT)**

Purusharth or individual effort has a special place. A person cannot progress if he/she depends on Time or Nature or Destiny or Karma and if he/she does not put forth effort. The human race has progressed because of its efforts and initiatives. It is not possible to improve anything without efforts.

## **IMPLEMENTING ANEKANTVAD IN PANCH SAMAVAY**



Which one is the most important of these five? Which is the most effectual? The controversy regarding these questions is not of today; but has existed for centuries. Countless arguments and counter-arguments have been made for and against one or another proposition. One who supports one view disagrees with other causes. However, Jain philosophy does not consider these five from a single point of view; nor does it consider anyone of them as the only right one. The Jain philosophy considers their collective effect as valid and right.

- (1) However, Jain philosophy does put more emphasis on individual effort (Purusharth), because individual effort is the only one in our control. Individual effort can change or eradicate one's Karma. Purusharth of past is Karma of present and Purusharth of present is Karma of future. If we continue to put self-effort to shed our Karma, our destiny will improve, and that can happen sooner depending upon the eradication of Karma. However, we must understand that it takes all the five causes for any action to take place. We cannot help but recognize the importance of human effort.
- (2) Those who regard karma as supreme should question themselves as to who generates karma. It is the soul that generates karmas. The soul binds karma to itself. It can convert the auspicious karmas into inauspicious ones, and vice versa. Karma makes the soul wander in the cycle of life and death, whereas human effort wages war against karmas destroys their entire force and leads the soul to the Abode-of-the-Liberated. It is not the force of karmas that brings about the manifestation of the state of liberation. In fact, it is the destruction of karmas that is the only cause of liberation. It is only human effort that can destroy karmas. When one directs one's attention to this uncommon characteristic of human effort, one finds it improper to give sole importance to karma. This is the reason why the knowledgeable and wise saints have taught us that the only means for improving and destroying karmas is one's firm determination to keep one's mental, vocal and bodily operations pure or auspicious (wholesome) while performing spiritual, good, auspicious and praiseworthy acts. Those who depend solely on karma become despondent and indolent. Hence, they are deprived of success.
- (3) Though human effort has to depend on time, nature, etc., it is the most efficient to bring victory to mankind. In the modern age, many wonderful things have been invented and widely used. These inventions serve as brilliant instances of the efficacy of human effort. Individuals or nations that put forth great efforts make progress and attain prosperity and welfare. On the other hand, idle individuals and nations fall behind and degenerate on account of their lack of vigor and vitality; they consequently become slaves of others and subject themselves to their oppressions. If the achievements attained or inventions made by human effort are misused, it is the persons who misuse them that are at fault, and not the achievements or inventions.
- (4) The believers in the doctrine of time are under the sway of illusion, if they accept time while excluding all the other factors without properly evaluating their contribution. The view which accords proper placement to all the causal factors is the correct view. Contrary to it, the view which regards anyone of them as the sole cause, neglecting the rest is certainly an incorrect view.
- (5) We must understand that in the production of each and every effect, all the five causal factors are not equally important. Of course, all of them are necessarily present there to produce an effect. However, with respect to a particular effect a particular causal factor acts as the principal one and the rest act as subordinate to it.

## CONCEPT & CATEGORIES OF KNOWLEDGE

Jainism states that he who knows is the Atma (soul). The soul knows and knowledge is the means of knowing the soul. With reference to the agent and the cause, knowledge and soul are different. Still however, in reality, knowledge constitutes the very nature of the soul. Knowledge is an attribute (=quality) of the soul.

**Note: Knowledge (of the seven categories or seven Nayas as discussed above) is attained by means of Pramana (comprehensive knowledge/Proof) and naya (standpoint) as studied above in the theory of Nayas. The true nature of the soul etc. (categories of truth) described in detail through the rule of knowing things through words (four Niksepa) can be ascertained through Pramana and Naya. Comprehensive or Total Knowledge is also called Pramana.**

Knowledge is broadly classified into five types as listed below.

### **MATI GYAN (SENSORY KNOWLEDGE)**

To know the apparent form of things coming before the soul by means of five sense organs and mind (Mann) is called Abhinibodhik Gyan or popularly Mati Gyan.

### **SHRUT GYAN (SCRIPTURAL KNOWLEDGE)**

To know by hearing, sound, word or speech is called Shrut Gyan. Although this type of knowledge is also received with the help of sense organs and the mind, because of the larger involvement of the process of thinking and contemplating it is mainly considered as the activity of the mind. There are two classes of Shrut Gyan – Artha Shrut (Word of the Omniscient, what is propagated by the Omniscient Arihant after knowing through his direct perception) and Sutra Shrut (based on the words of the Omniscient, compiled as aphorisms by the Ganadhars).

### **AVADHI GYAN (EXTRA SENSORY PERCEPTION)**

The knowledge of the tangible and material things acquired by the soul without the help of sense organs and mind is called Avadhi Gyan. It has the capacity to see and know only material things. The formless things are beyond its capacity. In other words it cannot see or know the soul. This type of knowledge has the capacity to directly perceive material things on the basis of four parameters (Avadhi) of matter, space, time and viewpoint.

### **MANAHPARAY GYAN**

When the mind thinks of something, it can take the form of that thing; this is known as Paryaya (form variation). The knowledge that perceives these formations taking place within the mind of a sentient being is known as Manahparay Gyan.

### **KEVAL GYAN**

The full meaning of this word can be best understood by the various meanings of the word Keval. Keval means “The only”, which means that when this dawns, the former four merge with it. It also means “Alone” or “Self Reliant” which explains that this knowledge which directly perceives all things, tangible or intangible, form or formless, without any help or assistance and which is not depended on any instrument or equipment including the mind, sense organs or body is known as Keval Gyan. Keval also means “Pure” which says that this is the purest form of knowledge, the other four may have traces of passion but this is absolutely free of all. It is ever eternal and perpetual and which comes with the total extinction of Gnanavarniya Karma.

## **PRATYAKSH & PAROKSH GYAN**

The five types of knowledge are divided into two categories – Pratyaksh (Direct knowledge) and Paroksh Gyan (Indirect knowledge).

The word “Aksh” means sentient being or soul. The knowledge that is directly acquired by a soul without any outside help is called Pratyaksh Gyan (Direct knowledge) while the knowledge acquired by the soul with the

help of the sense organs and mind is called Paroksh Gyan (Indirect knowledge). Avadhi Gyan & Manahparay Gyan are partially direct and Keval Gyan is completely direct.

### THE SEQUENCE OF GYAN

1. In the five types of knowledge Mati Gyan is mentioned first because in right or wrong form it always exists within all worldly beings.
2. Second in order is Shrut Gyan which with very little effort can be acquired in the right or wrong form by every being having Mati Gyan.
3. Third in order is Avadhi Gyan because it requires special efforts and purity of mind and soul. Acquired by the Kshayopasham of the contamination of Karmic particles, this knowledge like the former two can have right and wrong manifestations.
4. Fourth in order is Manahparay Gyan. It requires greater efforts and purity of mind and soul. It is related to thoughts and feelings rather than matter. Therefore it is acquired only by him who has Samyaktva (a specific state of righteousness where right perception and right knowledge start translating into right conduct).
5. Keval Gyan comes fifth and occupies the highest position. It is acquired only with complete and absolute purity.

Pratyaksh Gyan

Pratyaksh Gyan is said to be of two types – Indriya Pratyaksh & No-Indriya Pratyaksh

### MATI GYAN (SENSORY KNOWLEDGE)

This knowledge is acquired through the five senses and the mind and therefore it is indirect or acquired knowledge. It can be false or right depending on the truth of the perception and rightness of vision.

Sensory (Empirical, Mati) knowledge is sometimes produced by the joint activity of the senses and the mind or at other times by the activity of the mind alone. For instance, the sensory knowledge that “this is a table” is produced by the collaboration of the sense of sight and the mind whereas remembering what the table looks like requires only the mind to act. There is also a variety of sensory knowledge that is instinctive, such as the ability of a plant to grow towards the light or a creeper towards a support.

The word Indriya is derived from Indra. Indra, here, means the self. The self is - of the nature of knowledge. When there is the suppression-cum-disassociation of karmas obscuring knowledge, the self by itself is unable to know the objects. Sense-organ (Indriya) acts as the instrument of knowledge for the self. Anindriya and Man (also called Antahkarana) are synonyms. Anindriya is the negation of sense (Indriya).

- *Question: When eye etc. on the one hand and the mann on the other are equally an instrument of Mati Gyan, then why call the former sense organs and the latter not sense organ?*

*Answer: Eye, Ears, Tongue etc. are an external instrument while the mann is an internal instrument. This difference is the ground of the distinction between the designations Indriya and Anindriya.*

Mati Gyan is synonymous with words like Mati (mind & senses), Smriti (remembrance), Sangya (recognition), Chinta (induction) and Abhinibodh (deduction) according to Tatvarth Sutra.

### SYNONYMS OF MATI GYAN

The term ‘Mati Gyan’ as per the theory of Anekantvad is synonymous to all the following expressions.

### MATI (SAMVYAVHARIK PRATYAKSH GYAN)

The subject matter of Mati Gyan is relating to present time. The knowledge attained by five senses and mind is referred to as Mati.

### SMRITI

The phenomenon of recalling a past event is smriti. For example, recalling a person named Devdatta is smriti.

### SANGYA (PRATYABHI GYAN)

When an object is seen, it is recognized that it was the same object which was seen before – this kind of linkage between the past and the present is called Sangya or recognition. For example you see a person and then recognize him that yes he is the one whom you saw earlier also.

There are four types of Sangya (Pratyabhi Gyan).

- i. **Ekatva Pratyabhi Gyan** - It is to relate or compare something that we see in the present with a thing in the past. For example, I have seen this person before.
- ii. **Sadrashya Pratyabhi Gyan** - It is to draw analogies between two things. For example, this animal looks like my cow.
- iii. **Tadvilakshan Pratyabhi Gyan** - It is to identify the differences between something that we see in present with other things from past. For example, this buffalo is different from my cow.
- iv. **Tatpratiyogi Pratyabhi Gyan** - It is to analyze the properties of the object or thing that we see with the other similar thing that we saw in the past. For example, commenting that this mountain is taller, and has more trees than the one we saw last week. One can retrieve one thing from the past and compare with the thing in present. The above example of mountain is sufficient to understand this principle.

### CHINTA (TARKA)

To think of an object that is to appear in the future is Chinta or anticipation. For example if you see smoke you may anticipate that there is going to be fire as well.

### ABHINIBODH (ANUMAN)

It is a generic term used for presumption (Anuman). Again, taking the same example that when you see smoke you can presume that there must be fire also.

## TYPES OF MATI GYAN

Mati Gyan in its overall forms is of 340 types which would be detailed below as per its respective divisions. The broad categories of Mati Gyan are as follows.

### ASHRUT NISRIT MATI GYAN

Ashrut Nisrit Mati Gyan is the knowledge which is newly learned and not based on previously acquired knowledge. There are four sub-types to this category

- i. **Autpatiki** - Sensory knowledge acquired upon completion of a special situation.
- ii. **Vainayiki** - Sensory knowledge acquired while serving spiritual people like Sadhus, Sadhvis, etc.
- iii. **Karmiki** - Sensory knowledge acquired while performing an activity or studying
- iv. **Parinamiki** - Sensory knowledge acquired through experience after some time.

### SHRUT NISRIT MATI GYAN

Shrut Nisrit Mati Gyan is the knowledge which is derived based on what was known previously, heard previously or learned previously. There are 336 sub-types as detailed below. Before we go into the finer details of Mati Gyan it is important to understand certain terms and how they play a role in determining the different sub-types of Mati Gyan.

## FOUR FORMS OF MATI GYAN

Sensory (Empirical, Mati) knowledge can be categorized into four forms namely - Inarticulate sensation (Avagraha), Specific inquiry (speculation, Iha), Articulate comprehension (Apaya) and Imprint (retention, Dharana) as detailed below.

### AVAGRAHA (APPREHENSION)

It is the first awareness of an object when it (the object) is contacted by one of the senses or mind. There is no clarity regarding what is the name or the class of the object or what the object is. This involves a minimum amount of sensation about the object like something was touched in the dark but it is not known what was touched.

***Avagraha Mati Gyan is of two types – Vyanjan Avagraha & Artha Avagraha.***

### VYANJAN AVAGRAHA

The bare contact of a sense organ with its object is called Vyanjan and when Vyanjan takes place it limits only to Avagraha and there are no further stages of development like Iha, Apaya & Dharana. This contact awareness gradually proceeds towards the plane of consciousness that is from the senses alone to the mind and the senses.

- i. The inarticulate sensation (Avagraha) relates to both the contact with the object, and the object. In other words, there are two phases of the object, its initial appearance and its continued existence. Inarticulate sensation (Avagraha) notes both the initial appearance (Vyanjan) followed by the continued existence (Artha), whereas the latter three stages Iha, Apaya & Dharana recognize only the continued existence (Artha).
- ii. Inarticulate sensation of a barely contacted thing (Vyanjan) is possible only through actual physical contact and so is confined to the four senses: hearing, taste, smell and touch. It is not possible for the eye or the mind. This bare contact, technically called Vyanjan grows so much mature that there takes place a general apprehension, technically called Artha Avagraha.

### ARTHA AVAGRAHA

The difference between Artha Avagraha and Vyanjan Avagraha lies in distinct and indistinct apprehension.

For example - It is as in the wetting of a new clay vessel. For instance, the new clay vessel does not get wet by two or three drops of water. But, when it is moistened again and again, it gets wet. Similarly, matter in the modes of sounds and so on does not become distinct in the first two or three instants. But, when it is apprehended again and again, it becomes distinct. Therefore, there is indistinct apprehension prior to distinct apprehension. Indistinct apprehension as detailed above is the Vyanjan Avagraha while the distinct apprehension is Artha Avagraha.

### IHA (SPECULATION)

It is the second stage when effort is made by the mind to determine the object specifically. It is the curiosity to know more about the object, to identify its features. The object touched in the dark – is it a rope or a snake? This is an example of specific inquiry.

### APAYA (JUDGMENT)

It is the cognition or knowledge of the true nature of the object. It arises from specific inquiry. After specific inquiry and with further reasoning, examination and thinking, it is determined what the object is and what it is not. The object touched in the dark is a rope not a snake. If it was a snake, it would have made some noise, or hissed or would have moved away.

### DHARNA (RETENTION)

It is retention of the knowledge acquired. It creates an impression in the mind which is experienced as memory. Dharana is the cause of its un-forgetfulness. "This is the same rope I saw last night."

## WAYS OF PERCEIVING MATI GYAN

The four forms of Mati Gyan - Avagraha, Iha, Apaya and Dharana are grasped in twelve ways

1. Six pure mental faculties – Bahu, Bahuvridha, Kshipra, Anishrut, Asandigdha (Anukta), druva
2. Six impure faculties – Abahu, Abahuvridha, Akshipra, Nishrut, Sandigdha (Nukta), Adruva.

### BAHU & ABAHU (GRASPING OF MORE & LESS)

Bahu means many, multiple and bulk. Here, it means to know the objects that are many, multiple or bulk. To know one, few or less objects are called Alpa. (Abahu) Ex. To know many people in a gathering is Bahu or simply to know one person in the gathering is Abahu.

### BAHUVRIDHA & ABHUVRIDHA (GRASPING OF MANY KINDS & ONE KIND)

Vridha denotes kinds or forms. Some grasp the objects of many forms or complex in nature, this is called Bahuvridha. While some grasp the objects that are of one kind or simple in nature and this is called Abahuvridha.

### KSHIPRA & AKSHIPRA (GRASPING OF AN OBJECT QUICKLY & SLOWLY)

Kshipra means knowing quickly and Akshipra means knowing slowly.

### ANISHRUT & NISHRUT (GRASPING OF A PARTIALLY REVEALED OBJECT & FULLY REVEALED OBJECT)

There are two meanings of each word. Anishrut means knowing things without any sign or symbol – knowing independently, while Nishrut means knowing things by its sign or symbol.

Another meaning: Anishrut denotes that the entire object is not seen, that is part of it is seen and part of it is hidden – partially exposed. Nishrut denotes that the entire object is seen – fully exposed.

Ex - When you see a trunk (sign or symbol) in the water you know that there is an elephant. (Anishrut)

### ASANDIGDHA & SANDIGDHA (GRASPING WITHOUT DOUBT & WITH DOUBT)

When things are known without any doubt (unambiguous) is called Asandigdha. When things are known but has some doubt (ambiguous) is called Sandigdha. Asandigdha is synonymous with Anukta which means not spoke but still heard. Sandigdha is somewhat synonymous to Nukta which means to know an object after knowing its description. Asandigdha is somewhat synonymous to Anukta which means to know an object without being aware of its description.

### DRUVA & ADRUVA (GRASPING OF A LASTING NATURE & TRANSIENT NATURE)

Druva is continual cognition of an object as it really is. Adruva means inconstant – mode.

## UNDERSTANDING OVERALL SUB-DIVISIONS OF MATI GYAN (340)

Looking at all the above aspects of Mati-Gyan we come to the conclusion that there are not more than 340 sub-divisions of Mati Gyan as detailed below.

- i. Firstly considering the forms (overall five incl. sub-type) of Mati Gyan – Inarticulate sensation of a barely contacted thing creating an initial appearance (Vyanjan Avagraha) followed by continued appearance (Artha Avagraha) further followed by Specific inquiry (speculation, Iha), Articulate comprehension (Apaya) and Imprint (retention, Dharana) shell out five different forms of Mati Gyan.
- ii. All these above forms of Mati Gyan chiefly grasp the modes (Paryaya) of the object and not the substance (Dravya) as a whole. The substance itself is noticed through the medium of its modes (Paryaya). That is because the sense organs and man have modes (Paryaya) for their chief object.

Of course, the modes (Paryaya) are parts of a substance itself as such when a sense organ or man notices the modes that constitute its particular object it partly notices the corresponding substance itself in the form of these modes. Since modes and the substance are not separate, through modes one recognizes the substance as well. Example - When an eye grasps a mango fruit what happens is that it notices the latter's modes like color, configuration etc. and since its color, configuration etc. are not separate from a mango it can roughly be said that the mango has been seen by the eye, but the soul knows that the eye has not grasped the mango as a whole. For apart from color, configuration etc. the mango contains numerous other modes like touch, taste, smell, etc. which an eye is incapable of grasping. For no sense organ taken singly can grasp all the modes belonging to an entity. Even the auditory sense organ grasps only the mode of the form of sound belonging to the material particles that have assumed the shape of speech and no other mode belonging to them. Similarly, the Man too reflects over only some particular aspects of an object; for certainly it is incapable of simultaneously reflecting over all the aspects of this object. All this goes to prove that all the four forms of Mati Gyan that are born of a sense organ or Man chiefly have a mode for their object while they notice the corresponding substance only through the medium of this mode. Except for Vyanjan Avagraha which constitutes four senses leaving the Eye and Man, all the other four forms use all the six modes (five senses and Man) to perceive their corresponding knowledge of the object. This can be mathematically summed to 28 forms of Mati Gyan as detailed below.

- a. Vyanjan Avagraha x 6 (4 senses)
  - b. Artha Avagraha x 6 (5 senses + Mann)
  - c. Iha x 6 (5 senses + Mann)
  - d. Apaya x 6 (5 senses + Mann)
  - e. Dharna x 6 (5 senses + Mann)
- iii. These 28 forms of Mati Gyan are then perceived as per the 12 ways stated above - Six pure mental faculties - Bahu, Bahuvidha, Kshipra, Anishrut, Asandigdha (Anukta), druva and Six impure faculties - Abahu, Abahuvidha, Akshipra, Nishrut, Sandigdha (Nukta), Adruva. (28 x 12 = 336)
  - iv. All the above were a part of the Shrut Nisrit Mati Gyan, so coming to the next broad category – Ashrut Nisrit Mati Gyan which are 4 in no., we come to a final conclusion of 340 types of Mati Gyan.

**Note: Various types Mati Gyan also include the knowledge of Jatismaran (remembrance of the past life or lives). As many as 900 births can be visualized through this type of knowledge in its highest form.**

**Mati Gyan has 28 principal divisions in accordance with thought processes while 340 divisions in all considering the way we can perceive them.**

## SHRUT GYAN - (SCRIPTURAL KNOWLEDGE)

Mati Gyan is the cause while Shrut Gyan is its effect. Mati Gyan nourishes and supplements Shrut Gyan. However, Mati Gyan is an external cause for Shrut Gyan. The internal cause of Shrut Gyan is the suppression and disassociation of the respective Shrut Gnanavaraniya karma. If there is no suppression or disassociation of the respective Shrut Gnanavaraniya karma, there will be no Shrut Gyan after Mati Gyan.

The scriptural knowledge is of two, twelve and twenty kinds. What is the basis of the distinction?

Here Shrut Gyan is the subject of the knowledge revealed by Tirthankars. The distinction is based on the kinds of teachers. The teachers are of three kinds, namely the Omniscient Tirthankara, his disciples (Sthaviras - Shrut Kevalis & Das Purvis) and the later preceptors (Acharyas).

**Shrut Gyan is of two types under the first category, detailed as follows.**

## ANGA PRAVISTHA AGAMS (BY GANADHARS)



The knowledge revealed by the tirthankaras which was received by their highly intelligent direct disciples designated Ganadhars was rendered in the form of the twelve Sutra texts technically called Anga Pravistha or Anga.

### **ACHARANG SUTRA (AYARANG)**

This Agam describes the conduct and behavior of ascetic life. It also describes the penance of Lord Mahavir. This is the oldest Agam from a linguistic point of view.

### **SUTRAKRATANG SUTRA (SUYAGDANG)**

This Agam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriya Vad, Akriya Vad, Ajnana Vad and Vinaya Vad.

### **STHANANGA SUTRA (THANANG)**

This Agam defines and catalogues the main substances of the Jain metaphysics.

### **SAMAVAY ANGA SUTRA**

This Agam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthananga Sutra.

### **VYAKHYA PRAJNAPTI OR BHAGAVATI SUTRA (VIYAH PANNATI)**

This Agam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousands (36000) questions and answers are presented in discussion form. It is the largest of the eleven Anga Pravistha Agams.

### **JNATA DHARMA KATANGA SUTRA (NAYA DHAMMAKHAHO)**

This Agam explains Jain principles through examples and stories. This text is very useful in understanding the mode of Lord Mahavir's religious preaching.

### **UPASAKA DASHANGA SUTRA (UVASAGDASAO)**

This Agam explains the code of conduct of the ten lay followers (shravaks) of Lord Mahavir. This Agam is very useful for understanding the code and conduct of ordinary people (Shravak Dharma) in the Jain religion.

### **ANTAHKARANA DASHANGA SUTRA (ANATAGADDASAO)**

This Agam tells the stories of ten sacred monks attaining liberation (Moksha) by destroying their karmas.

### **ANUTTAROUPA PATIKA DASHANGA SUTRA (ANUTTAROV VAIYA DASAO)**

This Agam contains the stories of additional ten sacred monks who attained the top-most heaven, known as Anutar heaven.

### **PRASHNA VYAKARAN SUTRA (PANHA VAGARNAI)**

This Agam describes the five great vows (mahavratas) and the five worst sins defined in the Jain religion.

### **VIPAKA SUTRA (VIVAGSUYAM)**

This Agam explains the results of good and bad karmas through several stories.

### **DRISHTIVAD SUTRA**

The twelfth Anga Pravistha Agam Drishtivad is considered lost by all Jain Sects. The description, which is found in the other Jain Sutras relating to Drishtivad, indicates that this Anga Pravistha Agam was the largest of all Agam Sutras. It was classified in five parts as follows.

- (1) Parikarma

- (2) Sutra
- (3) Purvagata (It contained the 14 Purvas, details to follow)
- (4) Pratham Anuyoga
- (5) Chulika

The third part, Purvagata contained 14 Purvas. They contain the Jain religion's endless treasure of knowledge on every subject. They are detailed as follows.

### **PURVAGATA (INCLUDES PURVAS, 3<sup>RD</sup> PART OF DRISHTIVAD)**

- (1) Utpad Purva – Living (Jiv), non-living (Ajiv), and its modes (Paryaya)
- (2) Agrayani Purva – Nine realities (Nav tattva), six substances (Shad-dravya), etc.
- (3) Virya Pravada Purva – Related to energy of soul, non-living, etc.
- (4) Astinasti Pravada Purva – Multiplicity of views (Anekantvad), Saptabhangi, etc.
- (5) Jnanorava Purva – Five types of Knowledge and three types of ignorance, etc.
- (6) Satya Pravada Purva – Truth, Restraint, Silence (Maun), Speech, etc.
- (7) Atma Pravada Purva – Analysis of soul from different angles (naya)
- (8) Karma Pravada Purva – Karma, its bondage, its nature, fruition, balance, etc.
- (9) Pratyakhyan Pravada Purva – Giving up (Pachkhan), restraint, detachment, etc.
- (10) Vidya Pravada Purva – Expertise (Vidya), exceptional abilities, practice, etc.
- (11) Kalyan Pravada Purva – Spiritual alertness (Apramad) and laziness (Pramad)
- (12) Pranva Purva – Ten types of life substances (Pran), life span, etc.
- (13) Kriya Vishal Purva – 64 arts of women, 84 arts of men, etc.
- (14) Lokbindusara Purva – Three parts of universe, mathematics, etc.

### **ANGA BAHYA AGAMS**

The learned ascetics (Sthaviras) who followed Ganadhars composed Anga Bahya consisting of many texts for the benefit of their disciples whose power of understanding was inferior. They are as follows.

**Note: Sthaviras are of two types – Shrut Kevalis (one who comprehends the entire 14 Purvas) and Das Purvis (one who has acquired knowledge of the at least ten Purvas).**

Anga Bahya Agams consists of the following.

### **UPANGA SUTRAS**

The scriptures, which provide further explanation of Anga Pravastha Agams, are called Upanga Agams detailed as follows.

- i. Aupapadika Sutra (Ovavaiya): This Agam describes the splendid procession (view) of King Konika when he visited Lord Mahavir. It also explains how a person can attain heaven in the next life.
- ii. Rajaprasanniya Sutra (Raya Pasen Ijja): This Agam describes the story of Monk Keshi. Monk Keshi was the Ganadhar of Lord Parsvanath. He removed the doubts of King Pradeshi regarding the existence and attributes of the soul. Monk Keshi made the king a follower of the Jain religion. After his death, the king was born in heaven as a deva. He appeared from heaven to shower Lord Mahavir with unprecedented pomp and splendor. The thirty-two dramas (plays) described in this Agam throw light upon the ancient dramatic art of India.
- iii. Jivabhigama Sutra: This Agam describes the universe and the subtle description of all living beings (souls) of the universe. It gives very important information to the scholars of biology and botany.
- iv. Prajnapana Sutra (Pannavana): This Agam describes the form and attributes of souls from a different perspective.

- v. Suryaprajnapiti Sutra (Surya Pannti): This Agam describes the Sun, the planets and the associated mathematics regarding their motion.
- vi. Chandra Prajnapti Sutra: This Agam describes the Moon, the planets and the associated, mathematics regarding their motion. Both of these Upangas, the Chandra Prajnapti and Surya Prajnapti, are very important in understanding the astrology of olden times.
- vii. Jambu Dweep Prajnapti Sutra: This Agam provides a description of Jambu Dweep. Jambu Dweep is a big island located in the center of the middle world as explained in the Jain geography. It also provides information on ancient kings.
- viii. Nirayarvali Sutra: This Agam describes the story of ten bother princes. All ten princes fought with King Chetak of Vaishali in cooperation with king Konik. King Chetak was the half-brother of the ten princes. In the end all ten princes went to hell after dying in war.
- ix. Kalpavatsika Sutra (Kappavadamsiao): This Agam describes the story of King Konik's children. They did not fight with King Chetak in the war. They renounced the world and became monks. After their death, they went to heaven.
- x. Pushpika Sutra (Puspiao): This Agam describes the previous lives of certain devas (angels) who worshiped Lord Mahavir.
- xi. Pushpa Chulika Sutra: This Agam describes stories similar to those in the Pushpika.
- xii. Vrashnidasha Sutra (Vanhidasao): This Agam explains how Lord Neminath convinced ten kings in the Vrashni region to follow the Jain religion.

### CHED SUTRAS

The subject matter described in the Ched-sutras is for ascetics and not for lay people. It provides the rule of conduct, punishment, and repentance for their sins and mistakes.

- i. Niseetha Sutra (Nisiha): This Agam explains the procedure of repentance (Prayashchit) in the form of punishment for the monks and nuns who have violated the rules of ascetics.
- ii. Brahat Kalpa Sutra: This Agam explains which of the ten kinds of repentance (Prayashchit) is appropriate for a particular wrongdoing done by monks and nuns. It also defines the acceptable conduct of monks and nuns.
- iii. Vyavahara Sutra: This Agam describes the system of confession for monks and nuns who fall from proper conduct. It explains the qualifications of the listening monk or nun and with what sort of feeling the confession should be made. It also explains what sort of repentance (Prayashchit) the monk should perform. There are several other indications of the limits of ascetic life.
- iv. Dasha Shrut Skandha Sutra (Achardasha): There are ten chapters in this Sutra. It contains information relating to 20 places of Asamadhi, 21 major faults bringing weakness in conduct, 33 Ashatnas of Guru, 8 Sampadas of Acharyas and their kinds, 10 places of Chitta Samadhi, 11 Pratimas of layperson, Pratimas of ascetics (monks and nuns), Kalpa Sutra - (recited during the Paryushana), 30 places of bondage of Mohniya karma and 9 Niyane.
- v. Panch Kalpa Sutra: This sutra explains the daily rituals the monks and nuns have to perform. Only scattered chapters of this Agam are now available. However, the commentaries (Bhashya and Churni) written about this Agam by some elder monks are available.
- vi. Mahanishheetha Sutra: This Agam explains the process of confession and repentance (Prayashchit) for monks and nuns. It explains the magnitude of pain one has to suffer if he or she breaks the fourth vow (chastity). It also describes and explains the conduct of good and bad monks.

### MOOL SUTRAS

The scriptures, which are essential for sadhus and sadhvis to study in the early stages of their ascetic life, are called Mool Sutras.

- i. Avashyak Sutra: The daily rituals or routines, which it is necessary to perform during the day and night for the purification of soul, are called Avashayaka. A description of the six routines (Avashyaks) is explained in this Agam. The six routines are – Samayik, Chaturvishati Stav, Vaandana, Pratikaman, Kayotsarg (Kausag), and Pratyakhyan.
- ii. Dash Vaikalik Sutra: This Agam briefly describes and explains the conduct of ascetic life.
- iii. Uttaradhyayan Sutra: This Agam has the same place in Jain literature as the Dhammapada in Buddhism and the Geeta in the Hindu religion. It contains preaching regarding religious principles and practices, and many stories, dialogues, and examples based on such principles and practices.
- iv. Ogha Nirjukti or Pinda Nirjukti Sutra: This Agam explains certain rules and procedures for monks with respect to travelling, staying, and accepting food and other necessities from lay people.

### CHULIKA SUTRAS

The scriptures, which enhance the meaning of Anga Pravistha Agams are known as Chulika-sutras or sometimes known as Sutras.

- i. Nandi Sutra: This Agam contains an elaborate description of Tirthankaras, Ganadhars and five types of Knowledge (Gyan): Mati, Shrut, Avadhi, Manahparay and Keval.
- ii. Anuyogadvara Sutra: This Agam provides the description of many rights regarding the mode of preaching.

### PRAKIRNA SUTRAS

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna Sutra.

- i. Chatu Sharana: This Agam contains prayers to the four benevolent beings: a) Arihant - God in the form of perfect human being, b) Siddha - God in the form of pure consciousness, c) Sadhu - Ascetics and d) Dharma Religion.
- ii. Atur Pratyakhyan (Ayur Pachkhan): This Agam explains differences in the death of children, youths, adults, and old people. It also describes the types of vows a wise person should take during various states of illness and how he should beg the pardon of all living beings in the universe.
- iii. Bhakti Parigya (Bhatta Parinna): This Agam describes the process of fasting and how one should reflect at the time of death.
- iv. Sanstaraka (Santhara): This Agam describes the process of dying by one's own desire and its glory.
- v. Tandula Vaitalika: This Agam describes the state of pregnancy and provides knowledge about the human body.
- vi. Chandra Vedhyaka: This Agam describes the method of concentrated meditation (Dhyan) that one should observe through the description of Radhavedha.
- vii. Devendra Stava: This Agam describes the names, positions, and residences of Devas(angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.
- viii. Ganit Vidya: This Agam describes palmistry and how it is used to predict the future (Nimitta).
- ix. Maha Pratyakhyan: This Agam explains how to completely give up the worst sins and how to repent these sins.

- x. Veera Stava: This Agam is considered lost. However, it appears from literature referencing this Agam that it contained prayers of Lord Mahavir.

**Shrut Gyan is also categorized as per the following sub-divisions.**

## **ANAKSHARATMAK SHRUT GYAN**

Knowledge of cold arising through sense of touch is Mati Gyan; with its reference the knowledge evolved that 'this is not beneficial, hence better to run away (from here)' is Shrut Gyan and more specifically Anaksharatmak Shrut Gyan. All Jivas with and without mind possess this knowledge. (Both Sanjini and Asanjini)

## **AKSHARATMAK SHRUT GYAN**

For example, someone listens to or observes the word 'JAR' - that knowledge (produced in the person) is Mati Gyan (sensory knowledge) and the knowledge of the object 'JAR' arising with its reference is called Shrut Gyan (scriptural knowledge) and more specifically Aksharatmak Shrut Gyan. All Jivas only with the mind possess this knowledge. (Only Sanjini)

**Shrut Gyan is also categorized as per the following sub-divisions w.r.t. the Nandi Sutra.**

1. Akshar Shrut
2. Anakshar Shrut
3. Sanjini Shrut
4. Asanjini Shrut
5. Samyak Shrut
6. Mithya Shrut
7. Sadik Shrut
8. Anadik Shrut
9. Saparyavasit Shrut
10. Aparyavasit Shrut
11. Gamik Shrut
12. Agamik Shrut
13. Anga Pravistha Shrut
14. Anga Bahya Shrut

## **DIFFERENCE BETWEEN MATI GYAN & SHRUT GYAN**

Mati Gyan and Shrut Gyan are closely related like milk and water. All living beings in the world are endowed with these two types of knowledge.

1. Both types are derived through the senses and the activities of the mind but it involves language, words and its meanings in case of Shrut Gyan. While the language, words and its meanings are absent in Mati Gyan.
2. Mati Gyan involves only the objects of the present time while Shrut Gyan involves the objects of all three times, past, present and future.
3. Shrut Gyan is purer than Mati Gyan.
4. In case of Shrut Gyan, one needs the teachings of spiritually advanced persons in addition to the help of all senses and mind.
5. One can acquire Mati Gyan without Shrut Gyan but Shrut Gyan is always preceded by Mati Gyan.

## **AVADHI GYAN (CLAIRVOYANCE)**

When corporeal objects, lying in a certain limited field, can be known without the help of the senses, the knowledge is known as 'Avadhi Gyan'. It is of eight types. Tirthankaras, gods and hellish beings have this knowledge from their very birth. Human beings, animals, etc. acquire this knowledge by annihilation and calming down of Karmas and their effects.

## MANAHPARAY GYAN (TELEPATHY)

Shades of reflections of Pudgals-material substances that would motivate one are formed in the mind in accordance with one's thoughts. These shades or reflections or modes are derived through this knowledge. In brief, that which directly knows the material objects, which would motivate or activate the mind, is known as Manahparay Gyan.

This knowledge is of two types: Rijumati and Vipulmati Manahparay Gyan. No doubt, the field of this knowledge is rather limited as compared to that of Avadhi Gyan, but there is greater purity in it.

**Note: The beings in the four different categories of life namely gods, men etc., possess Avadhi Gyan, while only an ascetic is endowed with Manahparay Gyan. Those who are endowed with Avadhi Gyan are not aware of subtle material modes, while one who possesses Manahparay Gyan knows.**

## KEVAL GYAN (ABSOLUTE KNOWLEDGE)

Keval Gyan (absolute knowledge) is the only knowledge without any obstruction of Karma, i.e. unobstructed. This type of knowledge can be acquired by complete destruction and cessation of all Karmas. There is no need of the help of the senses or the mind after one has acquired this knowledge. He knows all the substances in the universe and all their modes of past, present and the future at a given point of time. The man endowed with absolute knowledge, knows this world (lok) and also the world beyond (alok).

# PUNYA AND PAP

Why are some people in more favorable situations than others? Why are some rich, while others struggle? Why do some suffer more sickness than others? Why is science unable to explain all of these questions? The answer to such disparity lies in the understanding of punya and pap.

**Definition:** Punya is earned when our activities are good while pap is earned when our activities are bad. When punya matures or gives its result it brings happiness and comfort and when pap matures or gives its result, it brings nothing but suffering.

Everybody desires to live and enjoy the comforts of life. Therefore, we should not come in the way of anyone seeking the same. If we can properly understand the implications of this message, it will go a long way in molding our attitude. Around us we see and hear that many people hunt or fish; they eat meat, chicken, fish, eggs, etc. Some people argue that while eating meat we ourselves are not killing, so it should not affect us. However, they do not realize that by eating meat, even though they are not directly killing animals, birds, fish, etc., they are instrumental in killing. The more they eat the more killing there will be. Just like us, those animals also want to live. We should remember that not only do our actions bring karmas, but even our actions which are indirectly or directly the cause of other's actions also bring karmas to us. We should remember that not only do we accumulate punya and pap from our actions, but also from asking someone else to do something for us or from encouraging someone else to do something.

Punya is further divided into two categories stated below.

- 1) Punyanubandhu punya
- 2) Papanubandhu Punya

Pap is also further divided into two categories

- 1) Papanubandhu pap
- 2) Punyanubandhu pap

## PUNYANUBANDHU PUNYA

**Definition:** Punya which we accumulate now will bring us comforts and leads to a life where we will accumulate punya again.

**Story:** A long time ago, a poor widow had a young son. She had to work hard to maintain herself and her son. Once there was a day of great festival and neighboring families prepared a tasteful pudding of milk and rice called kheer in order to celebrate. The neighborhood kids were enjoying the kheer and on seeing this poor boy went to his mother and asked her to make kheer for him too. He did not realize that his mother did not have enough money to buy the milk, rice, and sugar needed for making kheer. The mother tried to explain the situation but the boy started crying for kheer. The mother could not tolerate his crying, so she said, "Don't cry, my boy, I will cook kheer for you." She went to the neighbors and borrowed some milk, sugar and rice and made kheer. She served him in a earthen plate and told him to wait until it cooled. She then left to get water from the well. While the kheer was cooling, a monk came to the boy's home to ask for alms (to get a food). The boy felt very happy and invited monk to come in. He served all his kheer to the monk and felt very happy to offer food to the monk. After the monk left, he ate whatever kheer was stuck to the plate and the pot. His thoughts did not change. He had offered the kheer to the monk willingly; thereby he earned tremendous wholesome karma or punya. As a result of this action, in his next life, he was known as Shalibhadra born into a very wealthy family with all luxuries. During this life he realized what life is all about. He renounced the luxuries of life and uplifted his soul by becoming a monk of Lord Mahavir.



## PAPANUBANDHU PUNYA

**Definition:** Punya which we accumulate now, also will bring us comforts, and leads to a life where we will accumulate pap instead of punya.

**Story:** There lived a man who one day offered ladoos (sweet balls) to a monk who came to his house for alms. Later, he sat down to eat the left over ladoos and realized how sweet those ladoos were. He felt sorry for giving away such ladoos. He left to track down a monk to ask back those ladoos. Harboring such thoughts, he sought out to find the monk in order to get the ladoos back. By the time he found the monk the ladoos had already been eaten. He kept regretting offering the ladoos to the monk. As a result of giving alms to the monk, he was reborn as a rich man in his next life, but because he had regrets about his offerings he became miser in this life. He could not use his wealth and lived unhappy. In fact, he risked his life in order to collect more money. For this reasons, he died and went to hell. It should be realized that even though both the boy and the man should have been happier because of their offering, the second one was not. These stories remind us of a very important fact: anytime we offer something not only should we offer it happily, but we should never have regrets about offering it. Otherwise the offering turns sour.

## PAPANUBANDHU PAP

**Definition:** Pap which we accumulate now will bring us discomfort, and leads to a life where we will accumulate pap again.

**Story:** There lived a butcher in Magadh city. He enjoyed his job. One day, King Shrenik decided that there would be no more killing in the city. All killing in the city halted except for this butcher's killing. As to when he was asked why he did not observe King Shrenik's command, he said he loved killing and could not stop. King Shrenik decided to put him in an almost dry well so that there would be nothing to kill. To everyone's surprise, the killing did not stop there either. The butcher made animals with wet clay and then pretended to kill them. Since he was enjoying killing so much, he accumulated pap (bad karmas) which gave rise to a situation where he could do nothing other than continue killing.

## PUNYANUBANDHU PAP

**Definition:** Pap which we accumulate now will bring us discomforts but leads to a life where we will accumulate punya instead of pap.

**Story:** There was a robber named Rohini during Lord Mahavir's time. At his father's death, Rohini promised that he would not go and to listen to Lord Mahavir at any time. He kept on robbing and he avoided Lord Mahavir to keep his promise. He would help the poor from what he collected from robbery. But one day, things were not favorable for him and when he was on his way to commit a robbery, he learned that Lord Mahavir was giving a sermon on his path. He thought about changing his route. But he realized that it would take longer putting him at risk of being caught. He was puzzled because if he went on the first path he would be unable to keep the promise he gave to his father and if he went on the second path he might get caught. After some thought, he decided to go on the path where Lord Mahavir was preaching, but he also decided that he would cover his ears with his hands so that he would be unable to hear. While he was passing the area where Lord Mahavir was giving a sermon a thorn poked into his leg. He decided that he would rather bear the pain than let go with his hands. As he walked further the pain became unbearable and he decided to pull the thorn quickly out of his leg. He thought to himself, "How much can I hear in a few seconds anyway?" While pulling the thorn he heard the following words: "Angels do not walk on the ground, do not cast a shadow, and do not blink. Flowers they wear do not wither." He figured that these words would not affect his profession. Rohini continued on his pursuit of the robbery. Somehow, he got caught but would not admit to committing any crime. Abhay kumar, the chief minister of King Shrenik, decided to trick Rohini by

getting him drunk and creating an environment of being born in heaven. He put Rohini in a bed in a highly decorated palace with lots of young girls acting as angels. When he awoke, they asked him, "Beloved, what kind of good karmas did you accumulate that entitled you to become our master?" For a moment, Rohini was confused. He did not know what was going on or whether he really was an angel. Contemplating deeply, he suddenly noticed that all the angels had a shadow, they all walked on the ground, their eyes blinked, and their flowers were withering. He realized what was truly going on and recognized that it was a trap. So he went along with them. He said, "He was a very nice and righteous person and had helped many people." Since Abhay kumar did not get the confession he was looking for, he let Rohini go free. Rohini was amazed at what a few words of Lord Mahavir had done for him. After some thinking, he decided to go and listen to the words of Lord Mahavir. After listening Lord Mahavir's sermon, he renounced his life and began on the path to spiritual uplift.

Note: We should now understand that if we want to have happiness and comforts, then we should be careful what we do and how we do it. The following is a list of some activities which can bring comfort to others and can ultimately provide the same for us. They are as follows.

- 2) Offering food to the needy (Only vegetarian food).
- 3) Offering clothes to the needy.
- 4) Helping the sick.
- 5) Helping others to acquire knowledge.
- 6) Giving charity (Be sure that the money is used for a good cause).
- 7) Helping parents, brothers, sisters, grandparents, and others in need.
- 8) Helping animals or organizations that help animals.
- 9) Studying religion and following its precepts in our daily lives.
- 10) Worshipping Tirthankaras like Lord Mahavir.

Here is a list of some of the activities which cause discomfort to others and can ultimately cause discomfort to us. They are as follows.

- 1) Being cruel or violent towards others including of humans, animals, birds, bugs, and other living beings
- 2) Killing humans, animals, birds, bugs, etc.
- 3) Showing disrespect to parents, teachers, and other respectable persons
- 4) Speaking harsh words or planning violence
- 5) Not following religious principles in daily life
- 6) Being angry or greedy
- 7) Showing arrogance
- 8) Being deceptive

# DOCTRINE OF KARMA (BASICS)

Before studying the theory of karma it is important to understand the below inter-related concepts.

## NATURE OF JIV

That which has inborn natural feelings and activity is Jiv (the soul). It is Chetna (sentient).

- i. When the soul appears and associates itself with the body, it has 4 natural instincts – the instinct of eating, the instinct of fear, the instinct of copulation and the instinct of possession (mine-ness) and related activities. This is the external sign for recognizing the soul.
- ii. The soul has its internal beauty also. It is manifested through experience; this internal beauty of the soul is faultless and formless. It is free from karma. Essentially the soul is neither a male, nor a female and nor a neuter. The soul has infinite knowledge, infinite perception and unlimited happiness. These are its fundamental qualities.
- iii. According to Jainism, the incomparable beauty of the soul is enveloped by the cover of karma. The soul reaps fruits of the karmas it accumulates. The soul experiences miseries of life and death because of karma. It enjoys various types of happiness on account of karma. Nobody gives or can give happiness or misery to the soul. It itself is the performer and the enjoyer or sufferer.

## BONDING OF KARMA

The literal meaning of the Sanskrit word Karma is deeds, including thoughts and words. However, according to Jainism, Karmas are invisible fine particles of matter prevailing all around us just like the air particles.

- i. Our souls attract these karmas through activities related to mind, body and speech. This means every time we get angry, we attract karmas, every time we deceive someone or become greedy, we attract karmas. These karmas form layers upon layers over our soul and keep us from realizing our true potential.
- ii. Karmas are the derivatives of the Karman particles. The Karman particles are made up of the non-living matter (pudgals). They are scattered and floating all over the universe (Lok). They are extremely fine particles and we are neither able to see them with our eyes nor with the regular microscope. A cluster of such innumerable Karman particles is called a Karman vargana. The Karman varganas is one of the eight kinds of Pudgal varganas. When the soul acts with a passion (Kashayas) like aversion or attachment; or anger, greed, ego, or deceitfulness, it attracts these karman varganas to itself. When these Karman varganas get attached to the soul, they are called karmas.
- iii. As the theory goes, the true nature of soul is pure, crystal clear and full of true knowledge. However the karmas keep the soul away from the truth and make it go through the cycles of birth and death. A worldly soul remains under uncertain condition- at one moment it gets closer to the truth, the next moment it starts doubting it.
- iv. Today scientists are working day and night on the human genome project to decode the chemical letters of genes. But centuries back the Jain Acharyas had knowledge of particles similar to genes that make the composition of the body. They defined these tiny matter particles as Karmas (Dravya Karma).
- v. Karmas (Bhaav Karma) are also actions and deeds. By virtue of inauspicious actions or deeds our soul wanders throughout the universe (Lok) which is the cause of suffering. The three jewels – Right Faith (Samyak Darshan), Right Knowledge (Samyak Gyan) and Right Conduct (Samyak Charitra) can

eradicate all the karmas which cause suffering and attain Moksh. Moksh is the purest state of soul without delusion and devoid of karmic particles.

### **STRENGTH & DURATION OF KARMIC BONDS (LAYERS)**

The strength and duration of karmic bonds are very much dependent on the intensity of our passions (kashayas). In other words, our motives at the time of performing any good or bad acts determine the strength and duration of the bondage of karma. Thus motive counts a lot in Jainism – two people performing similar activities could acquire karma in a completely different way. For example, a person killing a deer intentionally is producing a karmic bond much stronger than a person killing insects unintentionally while walking. Both involve an act of killing but the impact is substantially different with regard to the acquisition of karma.

## **THE TYPES OF KARMA**

There are 8 categories (prakriti) of Karma according to the effect produced. They are also called 'PrakritiBandh'.

### **GNANAVARANIYA KARMA (KARMA THAT OBSTRUCTS KNOWLEDGE)**

The matter that obstructs the quality - knowledge of the soul is called gnanavaraniya karma. If there is a bandage over the eye, nothing can be seen even if the eye is there. There is infinite knowledge in the soul, but as long as this karma remains an obstruction over the soul, the soul cannot obtain knowledge. This karma becomes an obstruction in obtaining knowledge. This karma is further divided into 5 types.

#### **HOW IS THIS KARMA FORMED?**

Gnanavaraniya karma is formed in these six ways

- (1) By censuring knowledge and the learned.
- (2) By showing hatred towards knowledge and the learned.
- (3) By insulting knowledge and the learned.
- (4) By forgetting the obligations of the learned.
- (5) By quarrelling with the learned without any cause and
- (6) By causing obstacles to the learner and the learned.

#### **THE FRUITS OF THIS KARMA**

Because of Gnanavaraniya karma the soul become deaf, dumb or retarded mind. It may not have pure intellect and may not acquire the knowledge of the soul. Such are the fruits of this karma.

### **DARSHANAVARNIYA KARMA (KARMA WHICH OBSCURES COGNITION)**

The matter which obscures the quality of infinite cognition of the soul is called 'Darshanavarniya karma'. One cannot enter the area guarded by a watchman. Similarly this karma obscures the cognition of the soul. This karma is further divided into nine types.

#### **HOW IS THIS KARMA FORMED?**

Darshanavarniya karma is formed by censuring virtuous people, by showing contempt towards the virtuous and learned people, by being ungrateful, by doubting the word of god and by creating obstructions in religious practices.

#### **THE FRUITS OF THIS KARMA**

Because of Darshanavarniya karma the soul cannot see properly, can become blind, may be a victim of insomnia may sleep while sitting or moving, cannot see god, etc. These are the fruits of this karma.

## **VEDNIYA KARMA**

The matter which makes you experience happiness and unhappiness, is called 'Vedniya karma'. This karma resembles the edge of a sword. Its honey is applied to the edge of a sword and if somebody licks it, he experiences sweetness in the beginning but later feels the pain and misery on account of the cut caused by the edge. If one licks the edge of a sword to which opium is applied, he experiences bitterness first and pain later on. One experiences happiness and unhappiness also by this karma. This Karma is further divided into two types (Sata Vedniya karma & Asata Vedniya karma)

### **HOW IS THIS KARMA FORMED?**

Sata Vedniya karma is accumulated by showing mercy to all living beings, by sharing the unhappiness of unhappy people and reducing their misery. Asata Vedniya karma is accumulated by troubling and harming living beings and by becoming happy in their misery.

### **THE FRUITS OF THIS KARMA**

Sata Vedniya karma gives pleasing and likeable enjoyments. Asata Vedniya karma gives miseries like poverty, disease, etc. in return.

## **MOHNIYA KARMA**

The matter which makes the soul passionate and deluded is called 'Mohniya karma'. A man taking narcotics cannot have any sort of discretion. Similarly on account of this karma, the soul forgets itself and becomes attached to transient enjoyments. This karma has 28 divisions.

### **HOW IS THIS KARMA FORMED ?**

Mohniya karma is accumulated by outburst of too much anger, pride, deceit and greed; by practicing irreligion in the name of religion, by following bad conduct, by committing adultery etc.

### **FRUITS OF THIS KARMA**

Because of this karma, the soul becomes deluded, excessively attached and passionate. It becomes jealous, quarrelsome, deceitful and hypocritical. It becomes frightened without reason or with reason and full of sorrow, etc.

## **AYUSHYA KARMA**

The matter which creates life is called Ayushya Karma. This karma resembles a prison. A man imprisoned in a jail cannot go or come according to his desire. Similarly the soul remains imprisoned in the prison in the form of the body on account of this karma. This karma is further divided into 4 types.

### **HOW IS THIS KARMA FORMED?**

By taking those professions wherein living beings are killed every moment – By hoarding; By meat-eating; A soul goes to the hell by killing a living being having five Senses.

A living being goes to the tiryanch birth i.e. gets the birth of an animal or a bird – By telling lies deceitfully; By treachery; By telling lies; By using wrong scales.

A living being, who is (1) naturally free from fraud, (2) who is courteous by nature, (3) merciful and free from jealousy, gets the birth of a human being.

A living being gets the birth of a god i.e. he becomes a god, a goddess, an Indra or an Indrani – By observing self-control after initiation; By observing the 12 vows as a house holder; By performing penances; By enduring pain with equanimity.

#### **THE FRUITS OF THIS KARMA**

With the accumulation of karma as said above, the soul enjoys various kinds of fruits.

### **NAM KARMA**

That matter (Pudgal) on account of which various materials of life become available, is called 'Nam Karma'. This karma is like a painter. Just as a painter paints various types of pictures with a pencil or a brush, so the soul assumes bodies of various forms and shapes. This karma has 103 divisions.

#### **HOW IS THIS KARMA FORMED?**

Good 'Nam Karmas' are accumulated by keeping the mind, speech and body straightforward and pure and by behaving with love and friendliness with all. Bad 'Nam Karmas' are formed by keeping the mind, words and body crooked and by quarrelling.

#### **THE FRUITS OF THIS KARMA**

By good Nam Karma, one gets desired enjoyments, fame, beauty, happiness, health, etc. By bad Nam Karma, scarcity, bad feelings and pain are suffered. It also results in ill-fame, diseases, etc.

### **GOTRA KARMA**

This Karma has two types - higher and lower. That Pudgal (matter) by the power of which, one attains to a higher family is higher 'Gotra karma' and that Pudgal (matter) by the power of which, one is condemned to a lower family is called lower 'Gotra karma'. This Karma is like a potter. Just as a potter makes utensils of various types from the same lump of clay, similarly only one body (i.e. the same body) has experience of various types on account of this karma.

#### **HOW IS THIS KARMA FORMED?**

Lower 'Gotra Karma' is bound by showing pride and vanity in any one or more of these eight - caste, fruit, strength, beauty, penances, knowledge, gain and lordliness. By not showing pride in all these things, higher 'Gotra Karma' is formed.

#### **THE FRUITS OF THIS KARMA**

By higher 'Gotra Karma' one reaps good things. He gets birth in a happy, prosperous and cultured family. He acquires beauty, strength and wealth. By lower 'Gotra Karma', he gets the opposite of the above, viz., he gets birth in a lower caste and family. He also suffers poverty, disease, ugliness etc.

### **ANTARAY KARMA**

The Pudgal (matter) creating obstruction to active power is called 'Antaray' (Obstacle) Karma'. This Karma is like a treasurer. The institution or the owner may have sanctioned the amount to be given, but that amount can be collected only when the treasurer gives it. Similarly, the soul has infinite powers and qualities, but they are obstructed by this karma. This karma has 5 subdivisions.

#### **HOW IS THIS KARMA FORMED?**

This Antaray Karma is bound (1) by becoming an obstacle, when somebody is giving charitable gifts, (2) by coming in the way of somebody's gain; (3) by stopping somebody's food and drink; and (4) by stopping somebody from performance of religious activities, etc.

### THE FRUITS OF THIS KARMA

On account of this Karma, the person cannot give charitable gifts, cannot make gains, cannot enjoy various enjoyments and cannot worship god. As long as the soul is concerned and connected with these eight karmas and their sub-divisions, the rebirth connected with these eight karmas and their sub-divisions, the rebirth of the soul goes on. Rebirth means constant movement of the cycle of life and death.

“Liberation/Emancipation is possible.” Man can free his soul from karmas also. He can make his soul pure and unselfish by performing religious practices like penances, renunciation detachment, knowledge, meditation, chanting of mantras, etc. The soul can be liberated and enlightened by destroying all karmas through ardent and severe religious practices. When the soul destroys all karmas, it becomes god.

**Please Note: Karmas are grouped into two categories**

1. **Ghati Karmas (destructive) – They destroy the true nature of the soul.**
2. **Aghati Karmas (non-destructive) – They do not destroy the nature of the soul, but affect the body in which the soul resides.**

**The first four types of karmas are Ghati karmas, and last four are Aghati karmas.**

## LESYA (KARMIC STAIN OR AURA)

Three words are very well-known in religious literature - Rajoguna, Sattvaguna and Tamoguna.

1. Rajoguna delights the mind by its charm and attractive nature, its color is therefore red.
2. The mind becomes pure by the Sattvaguna; its color is therefore white.
3. Knowledge is obscured by the Tamoguna; therefore its color is black.

Indian thinkers have made thought-provoking discussions about the conditions of the soul on the basis of the color of the Karmas. The theory propounded by Sramana Bhagwan Mahavir in this connection is known as the 'Lesya theory'. The feeling or thought which arises in the mind of a soul by contact with material substance (Pudgal-dravya) is called 'Lesya'. Leshyas are material and therefore they have color, smell, taste and touch. There are 6 Leshyas. They have been named on the basis of their color.



## Colors of our thoughts The Six Leshyas



Surbhi Sethi

In Jainism a great deal of importance is given to Leshyas. Leshyas refers to the states of mind. As a result of our feelings of attachment and aversion, our soul acquires certain hues which vary in darkness and vividness as a function of the intensity of our feelings. These hues or Leshyas are determined by the adherence of karmic matter to the soul, resulting from both good and bad actions.

In this painting the soul is immersed in a valley of six colored mountains symbolizing the six Leshyas. The mountains are formed by the activities of the chakras (centers of energy) in the human body. The three lower chakras are responsible for lower emotions thus generating the three inauspicious Leshyas: Krishna (Black) Leshya, Neel (Blue) Leshya and Kapot (Brown) Leshya. When we dwell in auspicious activities or thoughts, our higher chakras get activated, thus generating the remaining three auspicious Leshyas: Peet (Yellow) Leshya, Padma (Pinkish) Leshya, Shukla (White) Leshya.

The concept of chakras and various colors is validated by Kirlian\* photography. It showed photographs of colorful bio-electromagnetic fields surrounding living bodies.

### BLACK LESYA

Color darker than that of collirium, taste bitter than that of neem leaves; smell many times worse than that of a dead serpent; touch harsher than that of the tongue of a cow.

**Characteristics** - A man who is under influence of this lesya (mental feeling) would have the most intense kashaya; would live promiscuous and uncontrolled amorous life; would commit violence and killing, without being afraid of this or the other world; would eat meat.

**Fruit** - If a man dies with such black feelings and thoughts, he would go to the fifth, the sixth or the seventh hell by gradation.

### NILA LESYA

Its color is greenish like that of an emerald, taste bitter than that of a wild thorn; its smell and touch are like those of the black Lesya.

**Characteristics** - Man under influence of this Lesya (mental feeling) would be jealous and mean-minded, would not study and would not allow others to study, he is given to worldly and sensual happiness.

**Fruit** - If a man dies with such green thoughts and feelings, he would go to the third, the fourth or the fifth hell by gradation.

### KAPOTA LESYA

Its color is like that of the neck of a pigeon, taste more sour than that of an unripe mango; its smell and touch are similar to those of the black lesya.

**Characteristics** - A man under influence of this lesya (mental feeling) is a fault-finder; he is bitter, harsh in speech; discloses of faults of others and covers his own faults; he is a thief and an adulterer.

**Fruit** - If a man dies with such feelings and thoughts, he goes to the first, the second or the third hell by gradation.

### TEJO LESYA

Its color is red like that of red lead, its taste sour-sweet like that of a half - ripe mango, smell fragrant like that of a flower and touch soft like that of butter.

**Characteristics** - A man under influence of this Lesya (mental feeling) would be simple, afraid of sins, religious, firm of mind, humble and just.

**Fruit** - If a man dies with such feelings and thoughts, he would be born in the first or the second heaven by gradation.

### **PADMA LESYA**

Its color is yellow like that of turmeric, taste sweet like that of honey, smell fragrant like that of a flower and touch soft like that of butter.

**Characteristics** - A man under influence of this Lesya (mental feeling) would make his Kashayas mild; would be moderate in speech, would speak agreeable words and would be self-controlled.

**Fruit** - A man dying with these feelings and these thoughts would be born in the fifth heaven.

### **SUKLA LESYA**

Its color is white like that of a conch; taste sweet like that of sugar, smell fragrant like that of a rose and touch is many times softer than that of butter.

**Characteristics** - A man under influence of this Lesya would be busy with religious practice, would make attachment and hatred milder, would be self-controlled and have a mind, full of equipoise.

**Fruit** - A man dying with these thoughts and feelings would be born in the Sarvarth-siddha viman. (the highest heaven)

**Note:** Out of these 6 Leshyas, the first three are bad. They lead to evil results. They should be given up. The last three Leshyas are good and lead to good results. These three should be used more and more, gradually and regularly.

## DOCTRINE OF KARMA (INTERMEDIATE)

If a soul has the inherent power to know and see everything, then why does our soul not know and see everything? If a soul is to be non-attached and has infinite power, then why do we have attachment and why are we weak? Karmas are responsible for such distortions of the soul.

Karmas fall into two groups

- 1) Ghati (Destructive) karmas
- 2) Aghati (Non-destructive) karmas

### GHATI KARMA

Ghati karmas obstruct the true nature of the soul while they are attached to it. When ghati karmas are destroyed, the soul exhibits its true nature of total knowledge and perception as well as non-attachment and infinite power. Arihants and Siddhas have destroyed these ghati karmas, and that is why their souls exhibit total knowledge and perception as well as non-attachment and infinite power.

Ghati karmas are as follows.

- 1) Gnanavaraniya (Knowledge obscuring) karma
- 2) Darshanavaraniya (Perception obscuring) karma
- 3) Antaray (Obstructing) karma
- 4) Mohaniya (Deluding) karma

### GNANAVARANIYA KARMA

As the name implies Gnanavaraniya karma obscures the knowledge power of the soul. Those who have less Gnanavaraniya karma are more intelligent and learn more easily, while those who have more Gnanavaraniya karma will have problems retaining knowledge. There are five sub-types of Gnanavaraniya karma as detailed below.

**Cause:** Gnanavaraniya Karma is accumulated if we condemn knowledge, scholars, or enlightened people, show laziness, contempt, or displeasure in studying and learning, or show any disrespect for knowledge and knowledge related things, such as tearing out pages or throwing books around.

**Impact:** Some of the effects of Gnanavaraniya Karma are ignorance, inability to understand, incapability of being taught, illiteracy, and stammering.

**Resolution:** Gnanavaraniya Karma can be shed by worshipping knowledge, paying reverence and respect to teachers, showing respect for books, and by studying religion regularly with humility.

**Outcome:** When we rid ourselves of Gnanavaraniya Karma, we will develop Keval-Gnan and become Anantgyani. Our soul will know everything from the past, present, and future all at the same time.

### MATI-GNANAVARANIYA KARMA

Mati-Gnan refers to the knowledge which is attained through the use of the senses and mind. Karma that blocks this function of the mind and senses is known as Mati-Gnanavaraniya karma. In short it is detrimental to the formation of the conception or defined knowledge of things through the processes of reasoning and intellection. Therefore, if someone had more Mati-Gnanavaraniya karma, then he/she would be less

intelligent, while on the other hand, if someone had less Mati-Gnanavaraniya karmas, then he/she would be more intelligent.

### SHRUT-GNANAVARANIYA KARMA

The knowledge which is acquired by understanding of words, writing or gestures is known as Shrut-Gnan. In short it is detrimental to the formation of the conceptual knowledge of things received through the perceptual organs. The karma that obscures this process of gaining knowledge is known as Shrut-Gnanavaraniya karma. For this reason it is understood why some people can remember things after reading only once, while others cannot remember even after reading them many times.

### AVADHI-GNANAVARANIYA KARMA

The soul through Avadhi-Gnan can see the material things far beyond our normal eyes can see without the help of senses or mind. In other words it is that kind of action currents, the predominance of which makes intuitive knowledge not dependent on any organ of sense, impossible. The karma that obscures this type of knowledge is known as "Avadhi-Gnanavaraniya karma". Different people have a different range of distance they can see.

### MANAHPARAY-GNANAVARANIYA KARMA

The soul through Manahparay-Gnan can know the mental thoughts of others without the help of senses and mind. That means it is the action current which is detrimental to the reading of thoughts passing in another's mind. The karma that obscures this type of knowledge is known as Manahparay-Gnanavaraniya karma. The soul who would be a Tirthankar in that life would attain Manahparay -Gnan at the time of renunciation of worldly life.

### KEVAL-GNANAVARANIYA KARMA

The soul has the power to know what is happening now, what happened in the past, and what will happen in the future to the whole universe at the same time. Such knowledge is known as Keval- Gnan and the karma that obscures this type of knowledge is known as Keval-Gnanavaraniya karma. In short it is the action current injurious to the unfoldment of the soul's power of pure Intuition. Arihants and Siddhas have destroyed Keval-Gnanavaraniya karma and that is why they have attained Keval- Gnan.

## DARSHANAVARNIYA KARMA

Darshanavarniya Karma diminishes the powers of our perception through the eyes, ears, nose, tongue, and skin to the extent that we may not be able to see well, hear well, smell well, etc. There are nine sub-types of Darshanavarniya Karma as detailed below.

**Cause:** Darshanavarniya Karma is accumulated on account of condemning the principles of dharma, disrespecting the virtuous, and trying to find faults in other people's perception.

**Impact:** Some of the effects of Darshanavarniya Karma are blindness, inadequacy of the senses, sleepiness, swooning, and sleepwalking.

**Resolution:** Darshanavarniya Karma is shed by worshipping faithfully, having faith in the Jinas, and being respectful to spiritual teachers and dharma. In order to avoid accumulating these karmas we should insult sadhus, sadhvis, shravaks, or shravikas, we should be humble followers of the Jain Religion, We should help others to follow it, and we should be alert and work for the peace of the four-fold (sadhus, sadhvis, male and female householders) Jain religion.

**Outcome:** Once our Darshanavarniya Karma is shed, we will develop Kevaldarshan and become Anantdarshani. Arihants and Siddhas perceive everything that is happening now, happened in the past, and will happen in future all at the same time.

### **CHAKSHU-DARSHANAVARNIYA KARMA**

Vision perception obscuring or what is detrimental to sight.

### **ACHAKSHU-DARSHANAVARNIYA KARMA**

Non-vision perception obscuring or what is detrimental to the perception through the other organs of sense and mind than the eye.

### **AVADHI-DARSHANAVARNIYA KARMA**

Remote seeing-perception obscuring or what is detrimental to the realization of the general use and importance of things and beings not perceived through the sense.

### **KEVALI-DARSHANAVARNIYA KARMA**

Perfect perception obscuring or what is detrimental to the right Intuition.

### **NIDRA KARMA**

Light sleep producing or what lulls the Jiva into sleepiness where by it is stripped of its consciousness of anything what goes around it.

### **NIDRA-NIDRA KARMA**

Deep sleep producing or what tends the Jiva to sink into a deep sleep in which it forgets everything whereby perception becomes absolutely impossible.

### **PRACHALA KARMA**

Sound sleep producing or what causes restless sleep under which condition right perception of things is impossible.

### **PRACHALA-PRACHALA KARMA**

Exceedingly intensive sleep producing or what causes extreme restlessness of the sleep in which the Jiva does not properly respond to stimuli.

### **STYANARDHI NIDRA KARMA**

Somnambulistic sleep producing or what makes the Jiva a somnambulist in which state of mind, it cannot perceive what it does or where it moves about.

## **ANTARAY KARMA**

Even though many of us desire to give charity, we cannot do so. A diabetic rich person can afford any dinner of choice but cannot necessarily enjoy it. You might have had the experience in which everything was set 100% correctly to complete the project, but for some reason you could not even start the project. Situations of these types occur because of the influence of Antaray Karma. This karma also causes obstruction to the worship of Jina and to the performance of spiritual activities. Consequently Antaray Karma is responsible for all the obstacles we face in our lives. There are five sub-types of Antaray.

**Cause:** Antaray Karma is accumulated due to the obstruction of the worship of the Jinas and other spiritual activities, obstructing others from doing penance, service, or practicing devotion or giving charity, not giving charity, and causing of loss to others.

**Impact:** Some of the effects of Antaray Karma include the inability to perform penance, laziness, and weakness. Even if one had the desire to travel on the right path, on account of excessive Antaray Karma, one would not be able to do so.

**Resolution:** Antaray Karma can be shed by giving charity, sharing knowledge, helping sadhus and sadhvis, encouraging others to give charity, and encouraging and helping others to do penance and service and by showing benevolence.

**Outcome:** When we get rid of Antaray Karma, we become Anantshakti. The soul will have no disability or weakness. It will never become tired, and never fail.

## DANANTRAY KARMA

Charity obstructing - It is the invisible currents which work so that a man practically fails to make a gift of anything to anyone in spite of his ardent inclination to do so and readiness of the requisite things at his elbow.

## LABHANTRAY KARMA

Gain obstructing - It refers to the invisible action currents which disable the jiv to practically gain any profit from working hard in the materials and advantages about him.

## BHOGANTRAY KARMA

Enjoyment Obstructing - It stands for the action currents which invisibly workout; so that the Jiva in spite of the earnest inclination and good health, cannot enjoy the palatable dishes and the like which can but be enjoyed once. The word bhog connotes the sense of enjoyment but for once.

## UPABHOGANTRAY KARMA

Re-enjoyment obstructing - It denotes that action currents whereby a Jiva cannot enjoy the pleasure of a good bedding, woman, and the like even when these are at his disposal for pleasure and enjoyment. In the word upabhog - the particle upa prefixed to the word bhog has the sense of continual enjoyment; but not the kind of enjoyment that can be had for once only as in the cases of rarely available palatable dishes and the like.

## VIRYANTRAY KARMA

Will-power obstructing - It refers to that kind of action currents which secretly work in such a way that a man, in spite of his having a powerful will, a good moral stamina and other requisite materials and conditions conducive to the accomplishment of an end, fails to carry out his object. In the word Viryantray, the word-Virya denotes strength, force, power or the will to do a thing.

## MOHNIYA KARMA

Mohniya Karma creates doubts about religion and spiritual teachers and destroys faith in the Jina. It obscures right belief and right conduct of the soul. Mohniya Karma causes attachment and hatred and passions such as anger, ego, deceit, and greed. Of all the karmas, Mohniya Karma is the most dangerous and the most difficult to overcome and once you overcome. Once we overcome this karma the salvation or liberation is guaranteed. There are twenty eight sub-types of Mohniya Karma as detailed below.

**Cause:** Mohniya Karma is accumulated on account of treating gods and preceptors with contempt, having a deep attachment and hatred, lamenting and weeping, becoming over excited, being irritable, furious, greedy, egoistic, deceptive, etc.

**Impact:** Some effects of Mohniya Karma include attachment, hatred, envy, contempt, misery, infatuation, longing, ecstasy, anger, greed, ego, and deception.

**Resolution:** Mohniya Karma can be shed by observing virtues such as honesty, humbleness, contentness, and straightforwardness. In order to avoid Mohniya Karma we should say prayers, go to the upashray to worship spiritual teachers and perform austerities every day.

**Outcome:** When we rid ourselves of Mohniya Karma we become Vitragi. After this point the soul never becomes angry, proud, greedy, pleased, displeased, happy, sad, or afraid. A Vitragi soul has no attachment or hatred for anyone.

**Note:** Once Mohniya Karma is destroyed, Gnanavaraniya, Darshanavarniya, and Antaray Karmas are destroyed within forty eight minutes and Kevalgnan, Kevaldarshan, and Anant Virya are all achieved.

## DARSHAN MOHNIYA

### MITHYATVA (FALSE BELIEF CAUSING) MOHNIYA KARMA

It prevails upon the Jiva to take good things for bad.

### MISHRA (MIXED BELIEF CAUSING) MOHNIYA KARMA

It makes the Jiva oscillate between the right and the wrong and thus preventing him from coming to any particular discussion.

### SAMYAKTVA (CORRECT BELIEF CAUSING) MOHNIYA KARMA

It makes the Jiva unable to devote himself to the right cause though he is morally convinced of it, there being a bit of intellectual hesitation in the matter.

## CHARITRA MOHNIYA (KASHAYAS & AKASHAYA)

- a) Kashaya (Passions)
- b) Akashaya (correlates of Passions).

Kashayas are of four types and are analyzed into four groups according to the intensity of influence they have on human life. Thus classified according to the quality and durability of each of the kashayas, the Jain philosophers hold kashayas to be sixteen in number altogether, as given below

- (a) Krodha – anger
- (b) Maan – pride
- (c) Maya – deceit
- (d) Lobha – greed

### KRODHA ANANTANUBANDHI

It is the anger of the most intense kind influencing the mind all through the life. Its currents are so furiously strong that it ruins peace and roots out all feelings of amity causing a wide breach between friends. It is just like the deep chasm in the rock due to a rude shaking of the earth.

### KRODHA APRATYAKHYANI

It is an anger of less intense in quality and less durable in period. After influencing the life for a considerable time, it disappears somehow or other. The anger of this kind is usually compared to splits on muddy fields



dried up by the scorching sun, which continues to remain until these are filled up by the moistening and softening of the soil from heavy down-pour rains.

### **KRODHA PRATYAKHYANI**

It is that kind of anger which influences the mind for a still lesser period and is less intense in quality from the fact of its being compared frequently to line-marks in sand-fields which disappear off and on with the fleeting movements of sands by the breeze.

### **KRODHA SANJVALAN**

It is the anger of the shortest possible duration. It appears like a flash of lightning but gets quenched of itself immediately after, for which reason it is compared to a line drawn on the surface of water which leaves no vestige behind. Man or Pride blinds vision and disables man to read things through times.

### **MAAN ANANTANUBANDHI**

It is that kind of intense pride which knows no yielding in life. It is aggressive in its attitude and stands out as a towering rock.

### **MAAN APRATYAKHYANI**

It is a kind of pride which makes a man almost stiff and unbending: it is of the nature of an iron rod which can be warmed into bending.

### **MAAN PRATYAKHYANI**

It is that kind of pride which is characterized by still lessor constitutional stiffness. It yields just as some chips of wood yield to pressure after it has been kept under water for some time.

### **MAAN SANJVALAN**

It is a pride of cane-like stiffness for which reason it can be bent, as you would will, with slight effort.

### **MAYA ANANTANUBANDHI**

It is the deceit of most acute and durable character. It is revealed in the natural crookedness of the mind which consists in deliberately doing one thing with some other ulterior motive behind. It is a kind of untruth which for its intricacy is usually compared to the bamboo- knot.

### **MAYA APRATYAKHYANI**

It means the crookedness of the mind like that of the antelope's horns which can be straightened with difficulty.

### **MAYA PRATYAKHYANI**

It refers to that crookedness of the mind which can well be compared to the zigzag course that the current of water takes subsequent to its springing from a fountain-head.

### **MAYA SANJVALAN**

It is that attitude of mind which moves in curves that can only be stretched into straightness like the shavings of wood that are flattened by a slight pressure.

**Note: Lobha or Greed is the attitude of mind which makes one attach to worldly things with a peculiar tenacity as if these were a part and parcel of its own.**

### **LOBHA ANANTANUBANDHI**

It means intense attachment to a certain thing which if taken away from its possessor, will perhaps take his life as well. It is just like the fast dye on clothes which lasts as long as the cloth sustains.

### LOBHA APRATYAKHYANI

It refers to the kind of attachment which is less intense in character and continues for a pretty long time, but not all through life. It is compared to the grease marks from the cart-wheel which sticks to clothes only for a certain time.

### LOBHA PRATYAKHYANI

It is the attachment which can be removed with some effort as in the washing away of certain color from a piece of cloth with soap water.

### LOBHA SANJVALAN

It is the attachment which can be removed more easily than Lobha Pratyakhyani like washing away of certain color from a piece of cloth without soap simply by washing it with water.

### NINE AKASHAYAS OR CORRELATES OF PASSIONS

The Akashayas or the correlates of the Kashayas or Passions, according to the Jain psychology, are nine in number as stated below.

1. Hasya – Frivolity
2. Rati – Love
3. Arati – Hatred
4. Shaka – Sorrow
5. Bhagya – Fear
6. Jugupsa – Likes and the Dislikes
7. Stri Veda - It is that kind of Karma which awakens sexual appetite in females at the sight of or in contact with males. The characteristic phenomenon of this erotic instinct in woman is such that a mere touch with the delicate and beautiful parts which add to her personal charms quickens this lower instinct into a debasing animal propensity just as a mild fanning or blowing quickens the fire under ashes into a blaze to consume things.
8. Purush Veda - It is what awakens the same sex-passion in males at the sight of or in company with females. This erotic instinct is compared to the nature of the straw-fire dies out after consuming the straws; so this Purush Veda dies out immediately after its temporary preponderance and consummation.
9. Napunsaka Veda - It is what awakens the sex-passion in both the male and the female alike for a mutual embrace at the sight of each other. It is compared to the conflagration which reduces the whole town into ashes.

**Note: Thus we see that the three Darshan Mohaniya Karmas and these Twenty five Charitra Mohaniya Karmas which make up altogether Twenty eight kinds of Mohaniya Karma - all act as so many hypnotizing action currents to delude the human mind from attaining to Right- knowledge through Right-vision which can only enable it to walk in the Right-path.**

## AGHATI KARMA

Ghati karmas obstruct the true nature of the soul while Aghati Karmas affect the body in which the soul resides. As long as we have Aghati karmas, our souls will be caged in some kind of body and we will have to experience pain and suffering in many different forms. Only pure souls, Siddhas are formless and experience ultimate bliss. We should all strive for this stage.

The Aghati Karmas are as follows.

- 1) Vedniya : Feeling producing Karma
- 2) Nam : Body determining Karma
- 3) Gotra : Status determining Karma
- 4) Ayushya : Age determining Karma

## VEDNIYA (FEELING PRODUCING) KARMA

Vedniya Karma is responsible for all the pleasure and pain we feel. Some of the effects of Vedniya Karma are good health, happiness, sickness, sorrow, etc. Vedniya Karma is divided into two sub-types as detailed below.

**Resolution:** Vedniya Karma can be shed by offering comfort, kindness, help, protection and peace to others.

**Outcome:** When we rid ourselves of Vedniya Karma our souls attains infinite bliss. The pure soul has no disease, pain, sorrow, boredom, or uneasiness and is ever blissful.

### ASHATA (UNHAPPINESS CAUSING) VEDNIYA

Ashata Vedniya Karma is built by causing pain to others, harassing others, killing others, causing others to worry, and by making others miserable.

### SHATA (HAPPINESS CAUSING) VEDNIYA

Shata Vedniya Karma is built by making others happy, helping others, giving others protection and peace, and sharing with and comforting others.

## NAM (BODY DETERMINING) KARMA

Nam Karma determines what type of body the soul will have, and what it will look like. But as the causes and conditions which determine and make up the personality and individuality by means of which a particular Jiva is singled out from amongst the many, are of various kinds. The sages have thought it wise, therefore, to classify these karmas into two main divisions

- (a) Pinda Prakriti
- (b) Pratyek Prakriti

**Impact:** Some effects of Nam Karma are beauty, ugliness, good fortune, misfortune, prosperity, adversity; honor, and dishonor. One may be born as a dev, human, bird, animal, a plant, or hellish beings on account of Nam Karma.

**Resolution:** Nam Karma can be shed by always being kind, loving, generous, and patient and by admiring those who are beautiful and those who are not. The observance of purity also helps to shed Ashubh Nam karma.

**Outcome:** When we rid ourselves of Nam Karma, our souls become Arupi. In this state the soul is freed from its body and becomes formless. It is with this vihayo gati karma that ends the list of karmas (action currents) coming under the heading of Pinda Prakriti Aghati Karma.

Nam Karma is further divided into one hundred and three sub-types.

### THE PINDA PRAKRITI NAM KARMA (75)

This Nam karma refers to those sets of action currents which all combine in the concretion of Jivas-energetics in such a way as to make up its physical organism after a certain type, form, color, configuration, localization of position in relation to other surrounding circumstances which make up the Jiva as a migrating soul. This set of Nam karmas are as follows.

#### **GATI NAM KARMA (4)**

1. **DEVA GATI KARMA** - The word Gati in the phrase means abode of existence. According to the Jain sages there are four Gatis already studied above. This is the Dev Gati - or the abode of the gods, angels, and fairies. Life is all pleasure here and in the midst of pleasure there is pain, it cannot be absolutely devoid of any pain. Hence there is also pain and suffering in the heavens but in a reduced degree. Life in heaven ends with the full fruition of the karma which determines the Jivas, duration and enjoyment there.
2. **NARAK GATI KARMA** - The word Narak is synonymous with Niraya denoting the state of existence where Jivas experience suffering and intense agony. The Jain view of the question is that by the Narak Gati karma or the set of action currents corresponding to it, a Jiva may indeed be led to live in and suffer in this abode of tortures and torments, but with the dissipation of the particular karma which drifted it into an abode like this, and if there be no other determinant causes and conditions working upon the Jiva to prolong its period of existence in this suffocating condition, it gets rid of this state of existence and retires to some other Gati abode, according to the Karmic energies of its own making.
3. **MANUSHYA GATI** or the human world is the best and the only sphere of life thought even by the Devas who have to descend here to struggle for the attainment of Moksh, or in other words to achieve the stage of Arihanta followed by Siddha.
4. **TIRYANCH GATI** - the worlds of animals and birds or vegetables and minerals.

#### **JATI NAM KARMA (5)**

The word Jati here means species of living beings and not caste into which the Indian social organism is divided. As a biological term in the Jain philosophy, it is used to denote the living organisms which are classified according to the number of sense organs they possess. Every living being does not possess all the five sense organs. Some possess only one, viz. touch; others possess only two, viz., touch and taste, and so on. The Jain teachers hold that this variation in the number of the sense-organs as possessed by the Jiva is due to a certain sets of action currents which work out the formation of the sense organs. Accordingly, they are as follows.

5. **EKINDRIYA JATI KARMA** is that set of action currents by the virtue of which a Jiva has the sense of touch only.
6. **BEINDRIYA JATI KARMAS** is that set of acting currents by reason of which the living organism has two sense organs of touch and taste.
7. **TREINDRIYA JATI KARMA** is the set of action currents which works towards the possession of the senses of touch, taste and smell.
8. **CHAUINDRIYA JATI KARMA** is the set of action currents by dint of which the Jiva is born to those species which have the organ of sight in addition to the above three organs.
9. **PANCHENDRIYA JATI KARMA** is that set of action currents which make the Jiva to be born as one amongst those species of organisms which have also the sense of hearing in addition to the above four organs.

**Note: Jainism recognizes the SENSE OF TOUCH as the fundamental organ of sense. All the living beings do not possess all the organs of sense, but all of them have the sense of touch. It is the sense of touch that distinguishes the living from the non-living.**

*If responsiveness, as lately demonstrated by Dr. Bose be the creation of life, then every living being must at least be possessed of the organ of touch without which 'response' becomes impossible.*

*Jainism further holds that with the increase of the complexity of life and living, activities on the part of the Jiva grow more and more varied and complex. The Pudgal particles, which cling to the soul, as consequences upon the Jiva's deeds and misdeeds, in the previous cycle of existence set up types of action currents hitherto unexperienced, and bring into play newer energetics, which, owing to the want of their proper vehicle, compel the Jiva to find out a more suitable embodiment that would serve better the purpose of manifesting media for their fuller and richer display.*

*It is also worthy of note that they develop pari passu; for the nature and form of this new vehicle are to a great extent, determined by the simplicity or complexity of the action currents set up by the subtlety or grossness of the energetics brought into play. The readers may remember here that we have already hinted at the same truth although viewed from an altogether different stand-point while discussing the possibility of re-birth.*

### **SHARIRA NAM KARMA (5)**

It is the set of action currents which determine the growth and development of the body (Sharira) of the Jiva of those sets of action currents determining the character of the body. The five Sharira Nam Karmas are as follows.

10. **AUDARIC SHARIRA KARMA** is that set of action currents which determine the ordinary physical body that we see, to come actually from the mother womb. It is called audaric because it is born of the materials in the womb (Audara) of its mother.
11. **VAIKRIYA SHARIRA KARMA** is the set of fine action currents whereby is evolved a kind of subtle body which is variable at will. It is possessed by the devils and angels who modify it into various forms sometimes enlarging it into a gigantic size with four arms and the like and at others reducing it into the minutest of the minute hardly perceptible by our mortal eyes.
12. **AHARAC SHARIRA KARMA** is the set of action currents whereby a Jiva develops the power of evolving a tiny body out of itself to be sent to distant region and clime to get news from anyone else or receive instructions at the feet of the master who might be travelling at the time in some distant countries. It is the Jiva's 'double'.
13. **TEJAS SHARIRA KARMA** is the set of action currents where by Jiva develops personal magnetism and heat through processes of which it evolves a magnetic body luminous in character and consuming in its power. A Jiva who has sufficient occult power born of his sadhna - spiritual culture discipline can project this luminous body out of himself and burn up things.
14. **KARMAN SHARIRA KARMA** is the fine subtle body which is built out of the karma pudgals of the energetics of the Jiva's own making materialized into temporarily stable forms of Karmic atoms.

**Note: All the Jivas have the Audaric, Tejas and the Karman pudgals. Of these the latter two are inseparable from each other and must remain covering the Jiva till it attains to the state of Kaivalya. It is the migrating body which travels from womb to womb shaking off the Audaric in its travels as the snake casts off its slough.**

### **UPANGA NAM KARMA (3)**

In Upanga Nam karma, the word upanga means limbs, extremities, lungs and others organs of action composing the body and the sets of action currents which evolve these component parts of the body are called upanga karma. The Upanga Nam karmas are of three kinds stated as follows.

15. **AUDARIC UPANGA KARMA** means the set of action currents which evolve the component parts of the gross physical body formed out of the materials in the mother's womb "Audara".
16. **VAIKRIYA UPANGA KARMA** means the set of action currents which work out the component parts of the Vaikriya Sharira of the gods and demigods.
17. **AHARAC UPANGA KARMA** refers to the set of action currents giving formation to the component parts of the Aharac body which the saints and sages can evolve out of themselves by the help of the powers they have acquired through severe austerities and penances they have undergone.

**Note: It is imperative to note that the other two kinds of bodies, the Karman and Tejas have no limbs and organs.**

### **BANDHN NAM KARMA (15)**

The word Bandhn means binding, connecting. We have seen elsewhere that our body is composed of six parts roughly speaking skeletal, muscular, circulatory, nervous and genito-urinary according to the modern physiologists. These parts not only stand vitally related to one another but there is an organic unity between them. They are joined together by what is called 'Connecting Tissues' equivalent to 'Sanyojaka tantu' in Sanskrit cementing up, as it were, into an organic whole.

In dissecting a dead body when we sever its parts by our knives, we cannot restore them to their original position and connection because in dissection, the connecting tissues which bind the muscles, the nerves etc. into an organic whole are also cut as under. Now the Bandhn Nam karma means those sets of action currents which evolve and determine as well the nature and character of these connecting (links) tissues which bind together the component parts of a body. As bodies are stated to be of five different kinds under the Sharira Nam karma, so the nature and character of the connecting tissues which bind together the component parts of these bodies must also be of similar nature as given below.

18. **AUDARIC BANDHN KARMA** means the set of action currents which evolve and determine the nature and character of the 'connecting tissues' binding together the component parts of the gross physical body.
19. **VAIKRIYA BANDHN KARMA** means the set of action currents determining the connecting links joining the component parts which make up the variable body possessed by the gods and the demigods.
20. **AHARAC BANDHN KARMA** refers to the set of action currents evolving and determining the connecting links joining together the parts of the tiny body which is sent out by the spiritual adapts to distant regions, as noted in the above.
21. **TEJAS BANDHN KARMA** is what determines the connection between the parts making up the luminous body.
22. **KARMAN BANDHN KARMA** is what unites together the karma pudgals or the materialized energetics of the Jiva's own making vehicles on which the soul reducing itself to a subtle unit of energy passes out of the audaric body of the Jiva.

Note: Karman Bandhn Karma remain entangled with one another in two fold ways of warping and woofing by which reason we have ten other forms of Bandhn in addition to the five forms just detailed. But as the nature and character of these ten kinds of Bandhn is not different from those enumerated, we would not

discuss the same avoiding the complication of the Bandhn karma theory. In many Jain texts overall Nam Karma are aggregated at 93 instead of 103 due to the consolidation of the 10 Bandhn Nam Karmas.

### **SANGATAN NAM KARMA (5)**

The word Sangatan means collecting and laying-up of materials. Every living matter by the virtue of its own inherent power works and collects from the outside non-living matter as its food which is annexed or assimilated by it through the processes of integration or anabolism without which the formation of the tissues and the growth of the organism become impossible. Now the set of action currents which determines this synthetic or anabolic process in a living body is termed as the Sangatan karma and as there are five kinds of living bodies, the Sangatan karma must be also of five different kinds accordingly, viz.

- 33. AUDARIC SANGATAN KARMA** means, the set of action currents which determines the construction, i.e., anabolic processes whereby non-living matter is collected by the gross physical organism and is assimilated through chemical transformation into tissues for its growth and development.
- 34. VAIKRIYA SANGATAN KARMA** is the set of action currents which determine the processes for the variation and transformation of the variable bodies of the gods and the demigods.
- 35. AHARAC SANGATAN KARMA** means the action currents set up by the spiritual adapts to collect materials from without for the construction and formation of the tiny bodies which are sent out of their gross physical frame to distant regions and climes.
- 36. TEJAS SANGATAN KARMA** is the set of action currents by virtue of which heat (tejas) is absorbed by the Jiva from without.
- 37. KARMAN SANGATAN KARMA** refers to the set of action currents whereby the desires and energetics of the Jiva's own making are materialized into (karmic) atoms to adhere round to the soul as locked-up energy composing the Karman body.

### **SANGAYAN (SAMHANAN) NAM KARMA (6)**

The word Sangayan, like Bandhn, also means joining together, with this difference only that the latter bears the import of binding a thing by something else, just as, a man is bound down by a rope; whereas samhanan implies joining things by their mutual interpenetration. In the case of Bandhn Nam karma the muscles, ligaments etc. surrounding the skeletal parts of the body tie them up into a particular stature and stoutness of the system as a whole; whereas in this Sangayan karma, the skeletal parts only are joined together by mutual interpenetration, dove-tailing, into each other as in the skull. Now the manner in which these skeletal parts are found to be joined with one another are variously determined as detailed below -

- 38. VAJRA RISHAVA NARAKA SANGAYAN KARMA** - is the set of action currents which determines bonny joints of the strongest characters. In this kind of joints, the bones are not merely joined together by mutual interpenetration but there is a bony projection (Vajra) along the joints with a cover upon it, making these immovable; such being the case these joints are not easy of dislocation.
- 39. RISHAVA NARAKA SAMHANAN KARMA** means the set of action currents determining the skeletal joints by mere interpenetration and without a Vajra as in the ball and the socket joint of the hip.
- 40. NARAK SANGAYAN KARMA** - denotes set of action currents determining the skeletal joints in the same manner as in the previous one but without any tissue cover.
- 41. ARDHA NARAKA SANGAYAN KARMA** - is the set of action currents which determines the character of the joint at one end of the bone in the manner as the above while the other end is simply kept in position by ligament in the case of the thigh-bone.
- 42. KILAKU SANGAYAN KARMA** - is the set of action currents determining the joints of the skeletal simply by nails at the points of the joints without any pin or a tissue cover.



- 43. CHHEVATHU SANGAYAN KARMA** - is the set of action currents whereby the bones are simply joined to one another, one slightly entering into the socket made in another.

### **SANSTHAN NAM KARMA (6)**

The word sansthan signifies configuration of the body and the set of action currents which tends to determine the shape, size, and character of the configuration of the body, is called Sansthan karma.

- 44. SAMACHATURASRA SANSTHAN KARMA** is the set of action currents by reason of which the configuration of the body is kept thoroughly symmetrical.
- 45. NYAGRODHA SANSTHAN KARMA** is the set of action currents which make the part of the body upward from the naval symmetrical but retards the growth and development of the lower part.
- 46. SADI SANSTHAN KARMA** is the set of action currents which make for the full and proper development only of the lower part of the body down from this naval leaving the upper part not properly formed to keep up the symmetry.
- 47. KUBJA SANSTHAN KARMA** is the set of action currents by the predominance of which only the trunk of the body gets deformed-limbs and extremities being left symmetrical - 'Kubja' means 'hump-backed.'
- 48. VAMAN SANSTHAN KARMA** is the set of action currents due to the influence of which the different parts of the body including the trunk do not develop into their normal size, form, and configuration as in the case of a dwarf which is equivalent to Vaman in Sanskrit.
- 49. HUNDA SANSTHAN KARMA** is the set of action currents by reason of which none of the different parts of the body are symmetrical and properly adjusted so as to make the whole configuration attractive and graceful.

**Note: It is important to note that the configuration of the audaric bodies that come out of the womb (Audara) are more or less determined by the Sansthan Nam karma; but those which have no audaric constitution are not subject to these action currents determinant of the configuration under discussion.**

### **VARNA NAM KARMA (5)**

The word Varna means color or complexion and the set of action currents which are determinant of this color or complexion of the physical constitution of the Jiva is called Varna karma. This karma is again analyzed into Prasastha and Aprasastha, i.e., pleasing and unpleasing to the eyes from the aesthetic stand point. They are overall divided into five kinds as detailed below.

- 50. KRISHNA VARNA KARMA** is the set of action currents by the influence of which the color of the physical constitution becomes black like the Negroes of Africa.
- 51. NILA VARNA KARMA** is set of action currents by the reason of which the physical complexion is made blue like some of the Indian races of pre-historic time.
- 52. LOHITA VARNA KARMA** is the set of action currents which reddens the complexion like those of the Red Indians of America.
- 53. HARIDRA VARNA KARMA** is the set of action currents which give yellow color to the constitution as we find in the Yellow races of China and Japan.
- 54. SVETA VARNA KARMA** is the set of action currents which makes the body white as snow like the completion of the White races of Europe.

### **GANDHA NAM KARMA (2)**

The word Gandha means odor and it goes without saying that every kind of physical body has a particular smell associated with it. So is the case with the physical organism - the Jiva. Now the odor which an organism emits is either fragrant (Suravi) or fetor (Duravi). The below detail explains the sub-divisions of this Nam karma.

**55. SURAVI GANDHA KARMA** is the set of action currents which makes a body radiate a fine fragrance very pleasant to smell.

**56. DURAVI GANDHA KARMA** is the set of action currents which make a body emit a bad stinking fetor very unpleasant.

### **RAS NAM KARMA (5)**

The word Ras means taste. As bodies have 'smell' so do they have 'tastes (Ras)' as well. It is distinguished by the sensation which bodies awaken in us through the organ of taste (Rasaya Indriya). But as the matter affecting the organ must be in a liquid state in order to its being felt, we have the word Ras which bears about it the sense and significance of liquidity. Tastes differ as bodies differ in constitution and the action currents which determine the nature and character of these tastes are named as Ras Karma. To illustrate the sensation of bitterness (Tikhas) as produced by quinine and the sensation of sweetness (Madhura) as produced by sugar are very definite and specific sensations. The Jain sages have, therefore, classified the gustatory qualities of bodies (Ras) into five as in the below data.

**57. KATU RAS KARMA** is the set of action currents which make the body give hot or pungent sensation (Katu) as in the case of pepper.

**58. TIKTU RAS KARMA** is the set of action currents which make the body awaken the sensation of bitterness (Tiktu) as in the case of quinine.

**59. AMLA RAS KARMA** is the set of action currents which determines the quality of sourness (Amla) in bodies as in the case of acids (Amla).

**60. MADHURA RAS KARMA** is the set of action currents which determines the sweetness (Madhura) of bodies as in the case of sugar.

**61. KASHAYA RAS KARMA** is the set of action currents which determines the saline (Kashaya) quality of body as in the case of salt.

Note: In the ordinary course of things these sensations are excited by the contact of specific substances with the mucous membrane of the mouth. When we taste quinine, the particles of quinine, we must suppose, set up chemical changes in the cells of the taste-buds or in the other parts of epithelium, and by means of these changes gustatory impulses are started.

### **SPARSHA NAM KARMA (8)**

The word sparsha means touch. It is by touch that we understand whether, a body is heavy or light, rough or smooth, warm or cold, and the like. And the set of action currents which determine the nature and character of the tactile-muscular sensation which bodies awaken in us through touch is named as the sparsha karma. Tactile muscular sensations are of eight kinds.

**62. KARKASH** – Rough

**63. MRIDU** – Smooth

**64. GURU** – Heavy

**65. LAGHU** – Light

- 66. SHITU – Cold
- 67. USHNA – Warm
- 68. SNIGDHA – Moist
- 69. RUKSHMA – Dry

#### ANUPURVI NAM KARMA (4)

The word anupurva means order, series or succession, i.e., the order of the succession of bodies which the Jiva has to migrate through after death. And the Anupurvi Nam karma therefore signifies the action currents which determine the course of movements which the Jiva has to make in migrating out of the audaric body at death. We have seen before that after death the Jiva being wrapped up in karman body migrates to that Gati which is determined by the Gati karma of the Jiva's own making during the period of its audaric existence. But how would it go? The Karman body clothing in which the Jiva at death passes out of the gross mortal coil has neither the organs of sense nor of action, which only enable the Jiva in the audaric body to move along certain lines in a certain direction in space in order to reach a particular destination it has in view. But the Jain philosophers say that both the Gati and the Yoni (birth mother's womb) whence the Jiva will have to take birth become fixed and determined by the action currents set up by the Jiva itself. So the direction of the Jiva's movements after death to reach its future destination is also determined by its setting up of certain action currents called Anupurvi karma which determine and control the direction of the Jiva's movements in space by which it is enabled to directly reach its destination. But as there are only four gatis or destinations for a Sansarik Jiva to reach after it has left its audaric body, this Anupurvi karma takes four different forms -

- 70. **DEVANUPURVI KARMA** means the set of action currents which directly leads the Jiva to Deva Gati or the region of the gods and the demigods.
- 71. **NARAKANUPURVI KARMA** means the set of action currents which directly leads the Jiva to the Naraka Gati or hell.
- 72. **MANUSHYANUPURVI KARMA** is the set of action currents which leads the Jiva straight to the human world.
- 73. **TIRYAGANUPURVI KARMA** is the set of action currents leading the Jiva straight to the worlds of the beasts and birds.

*Note: It is interesting to note here by the way that according to the principle of karma, a Jiva after death has to go straight not only to the Gati or the world wherein he is destined by the action currents of its own but also straight to the very Yoni or womb through which it is destined as well, to take its rebirth immediately after the termination of its past life. The period intervening between death and birth of the one and the same Jiva is known by the name of Vighraha Kal in Sanskrit. This Vighraha kal is so infinitely small that it cannot be measured easily. The longest being the time one takes to count from one to four. From this it becomes further evident that the Jiva that is born to the parent is not the parental soul which remained hidden as it were, either in the constitution of the father, only to be instilled by him into the womb of its mother in and through the seminal fluid at the time of impregnation, or in the constitution of the mother, in her ovum (driav) which passes through certain stages of development while coursing downwards into the uterus (Jarayu) where it awaits the embrace of the spermatozoa at the climax of the congress. The new being that the mother conceives, according to the Jains, is but a Jiva that has just laid aside its mortal coil, the audaric body elsewhere and directly comes rushing in with lightning speed to plant itself in the ovum just fertilized through the processes of coition for its reception. It is true that through the processes of impregnation and reproduction makes innumerable Jivas in the forms of spermatozoa in the seminal fluid meet their deaths; but none of these is born as the child conceived by the mother in the act of coition.*

## VIHAYO GATI NAM KARMA (2)

Vihayo Gati means gait and deportment in one's movement and the set of action currents which control this gait and deportment in the movements of the Jiva is named as vihayo gati karma, The sub-divisions are mentioned below.

- 74. SHUBH VIHAYO GATI KARMA** - It is acquired by being kind to all people, being gentle and helpful, maintaining good conduct, and leading a simple life. Those who strictly follow the discipline and rules of religion earn Dev-gati Nam karma. Those who are charitable, merciful and perform religious activities earn Manushya Nam Karma. Those who acquire Tirthankar Nam Karma become Tirthankars in life after next.
- 75. ASHUBH VIHAYO GATI KARMA** - It is acquired by making fun of people who are ugly or short or by showing off our build. Being proud of physical beauty, power, caste, intelligence, knowledge, and wealth also build Ashubh Nam karma. Those who cheat and deceive others earn Tiryanchnam Karma. Those who are violent and kill others earn Hellish Nam Karma.

## PRATYEK PRAKRITI NAM KARMA (28)

These karmas are the action current that runs individually without any differentiating characteristic sign in the current. The following is the order of these Pratyek Prakriti Karmas.

### 1. PARAGHATU KARMA

It is the action current by virtue of which the Jiva becomes invincible.

### 2. UTCHCHASA KARMA

It is the action current which determines the courses of inspiration and respiration.

### 3. ATAP KARMA

It is the action current which determines the light and halo of the personality of the Jiva as we feel when in the presence of any high soled person, who changes the atmosphere around him by the personal magnetism it has developed.

### 4. UDYOTA KARMA

It is the action current determining the serenity of the influence a Jiva of high merit sheds upon those who gather around him.

### 5. AGURU LAGHU KARMA

It is the action current which makes the body neither heavy nor light.

### 6. TIRTHANKARA NAM KARMA

It is the action currents which fit the Jiva to become a Tirthankara in some future incarnation.

### 7. NIRMAN KARMA

It is the action current by which the organs become properly adjusted and placed in their respective positions.

### 8. UPAGHATA KARMA

It is the action current by dint of which the organs do not get adjusted in their respective places to allow a normal functional activity.

## **9. TRAS KARMA**

It is the action current by virtue of which the Jiva passing out of the immoveable body like trees and plants etc. take to a moving body which can travel about.

## **10. BADARA KARMA**

It is the action current helping the Jiva in the metamorphosis form an invisible minute body into a big visible body.

## **11. PARYAPT KARMA**

It is the action current which enables the Jiva to develop its organic parts to their full and complete development.

## **12. PRATYEK KARMA**

It is the action current whereby a Jiva has the privilege of having a body along with other Jivas. From this it is apparent that the Jain sages quite understood the biological possibilities of a great many Jivas swarming together in a common home.

## **13. STHIRA KARMA**

It is the action current whereby a Jiva has a good set of strong teeth, a good set of hard bonny skeletal and the like, adding to the strength and steadiness of the body.

## **14. SHUBH KARMA**

It is the action current whereby the Jiva enjoys a charming upper part of the body inviting the attention of other people. It differs from Nyagrodha sansthan in this that it determines the nature and character to an attractive finish of the upper part of the body, but it does not necessarily leave the lower part clumsy and defective, while the Nyagrodha sansthan karma as we have already seen before, determines the symmetrical get up of the upper part only, leaving the lower part defective and clumsy.

## **15. SAUBHAGYA KARMA**

It is the action current by reason of which a Jiva becomes popular.

## **16. SAUSVARA KARMA**

It is the action current whereby a Jiva has the privilege of having a sweet melodious voice which charms all who hear.

## **17. ADEYA KARMA**

It is the action current which adds importance, wisdom and weight to the words spoken by a Jiva.

## **18. YASHOKIRTI KARMA**

It is the action current whereby a Jiva earns name and fame.

## **19. STHAVARA KARMA**

It is the action current which impels a Jiva to take birth in an organism of immovable nature like the trees and plants.

## **20. SUKSHMA SHARIRA KARMA**

It is the action current whereby a Jiva has a very fine subtle body hardly perceptible by the sense-organs.

## **21. APARYAPTA KARMA**

It is the set of action current by the influence of which a Jiva to succumb before it attains to a complete maturity of limbs and other organs in their entirety.

## 22. SADHARAN KARMA

It is the action current whereby a Jiva dwells in a body which is common to many.

## 23. ASTHIRA KARMA

It is the action current due to the influence of which the teeth, the bones etc., not being strongly set up are unsteady and unstable.

## 24. ASHUBH KARMA

It is the action current due to which the upper part of the body is neither well- built nor pleasing to other eyes.

## 25. DURBHAGYA KARMA

It is the action current whereby a Jiva in spite of his working hard and doing many good deeds does not get popularity in return.

## 26. DUSHAR KARMA

It is the action current whereby the Jiva has a rough hoarse voice.

## 27. ANADEYA KARMA

It is the action current due to the bad influence of which a Jiva, however he may speak truth, or words of wisdom and utility, his words carry no weight, nor convince any one of the truth he speaks out.

## 28. APAYASHA APAKIRTI KARMA

It is the action current whereby a Jiva has to labor under a bad name and disrepute.

# GOTRA (STATUS DETERMINING) KARMA

Gotra Karma determines your social and economic status. It is of two types.

**Resolution:** Gotra Karma can be shed by being respectful towards those who have status and towards those who do not.

**Outcome:** Once our Gotra Karma is shed, our souls become Agurulaghu.

## NICHHA (LOWER STATUS DETERMINING) GOTRA KARMA

It makes you to be low and poor in society. Nichha Gotra Karma is built by disrespecting people, being egoistic and proud, and making fun of others.

## UCHHA (HIGHER STATUS DETERMINING) GOTRA KARMA

Uchha Gotra Karma causes you to be high, well respected and wealthy in society. Uchha Gotra Karma is built by having devotion and faith in the Jain Sangh, not looking down upon anyone, being free from pride, respecting and honoring all, and treating everyone with love.

# AYUSHYA (AGE DETERMINING) KARMA

Ayushya Karma decides your life span. Ayushya karma may be shortened somewhat, but cannot be prolonged. The Ayushya karma for the next life is decided only once in each life time specifically when two

thirds of your current life has passed. For Ex. let us assume that you were to live 99 years then your Ayushya karma will be decided when you pass 66 years. If it was not decided by then, Ayushya karma will be decided when next 22 years were passed and so on. Ayushya karma will not be acquired if the soul is going to be liberated in the current life. There are four sub-types of Ayushya Karma detailed as below.

**Cause:** Ayushya Karma is built by engaging in violent activities and taking the lives of others.

**Impact:** Depending upon its effects, some may live short lives while others may live longer.

**Resolution:** Ayushya Karma can be shed by showing compassion towards everybody.

**Outcome:** Once all of our Ayushya Karma has been shed, our souls attain Akshaystithi. In this state the soul becomes immortal and is never reborn.

## NARAK AYUSHYA KARMA

An Infernal Ayushya karma i.e., rebirth happens in Narak. It is that set of action currents by reason of which a Jiva lives for a certain period of time in a hell which is so called because of its being devoid of all pleasures.

## TIRYANCH AYUSHYA KARMA

Rebirth happens as an animal. It is what determines the period of existence in the world of beasts and birds.

## MANUSHYA AYUSHYA KARMA

Rebirth happens as a human. It is that by which a Jiva is born in the human world to live and struggle there for a certain period of time.

## DEV (CELESTIAL) AYUSHYA KARMA

Rebirth happens as a dev. It is what determines one's existence in a subtle form in the region of gods to enjoy there the sweets of life for a certain definite period of time.

## Summarization

Now to summarize the classification of Karmas both Ghati and Aghati which together make 158 kinds in total, We have the following data.

1.	Gnanavaraniya	5
2.	Darshanavarniya	9
3.	Mohniya	28
4.	Antaray	5
5.	Ayushya	4
6.	Nam	103
7.	Gotra	2



8.	Vedniya	2
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Ghāti Karma (Destructive Karma)					
	Quality of Soul	Karma covering that quality	Effects of Karma	Causes of Bondage of the Karma	Ways to Discard the Bondage
1	Anant Jnān - Perfect Knowledge or Infinite Cognition	Jnānāvaraniya – Knowledge Obscuring	Ignorance, inability to understand, inertia, stammering, forgetfulness	Condemning the knowledge, scholars, preceptors, instruments of knowledge and/or books; finding faults with learned people; contempt & displeasure in studying & teaching; making fun of blind, deaf, and dumb	Respecting & worshipping the right knowledge, scholars, and the books; sincere efforts in learning and spreading the knowledge
2	Anant Darshan – Perfect Vision or Infinite Intuition	Darshanāvaraniya – Perception Obscuring	Incapacity of senses like blindness, deafness, etc; excessive sleep	Same as above where it applies to special knowledge and here it applies to ordinary knowledge	Same as above where it applies to special knowledge and here it applies to ordinary knowledge
3	Anant Chāritra or Vitarāgatva - Permanent absence of attachment and hatred	Mohaniya – Deluding	Wrong faith, deep attachment, hatred, infatuation, contempt, longing, miserliness, envy	Treating Arihanta and preceptor with contempt; misusing temple money; doubting religion; observing penance for a gain or fame; anger, ego, deceit, greed, lying, betraying, lamenting, weeping, indulging in sensory pleasure, spreading wrong beliefs	Having faith in Arihanta; the religion taught by Arihanta & the preceptor teaching the religion; respecting the Sangha & accepting, it's authority. Observing good rules of conduct, controlling four passions, living a disciplined life, controlling attachment & hatred
4	Anant Virya – Infinite Energy & Spiritual Potential	Antarāya – Obstructive	Inability to donate, seizing of the opportunity, enjoy, and re-enjoy; lack of energy.	By causing obstruction to religious activities; indulging into 18 Pāpsthānak, not giving charity, not taking care of the dependants and obstructing others in charity	By worshipping Arihanta and religion, by rendering service, living a life of contentment, giving donation, helping others.

Aghāti Karma (Nondestructive Karma)					
	Quality of Soul	Karma covering that quality	Effects of Karma	Causes of Bondage of the Karma	Ways to Discard the Bondage
1	Akshaya Sukha - Infinite bliss	Vedaniya – Feeling pertaining	a) Miseries and ill health b) Happiness, good health	a) Not rendering services to the spiritual leaders and elders, by causing miseries to others, unnecessary and careless hurting and killing of loving beings leads to miseries b) Opposite leads to happiness and good health	Eradicate Ghāti Karma. By staying away from violence, by sharing sorrows of others, giving happiness and peace to others, having a friendly attitude towards others
2	Akshaya Sthiti – Eternity, End of Birth and Death Cycle	Ayushya – Life Span	Keeps the soul wandering in the endless cycle of birth and death	Being totally engrossed in vices, violence and carrying illegal business, leads one to animal or hellish life span. Follow righteous life, honesty, low passions, appreciating virtues of others less possessiveness, rendering selfless services leads one to human or heavenly life span	Eradicate Ghāti Karma. Leading a noble, pure, and simple life. Devotion for true religion.
3	Aguru Laghu - Neither Superior nor Inferior to any other Jiva or soul	Gotra – Status	a) Born in a good family with a high status. b) Born in a low family with a low status	Disrespecting fourfold Jain Sangha; indulging in any of the eight types of pride; not fearing sins binds one with lower Status. Opposite to this leads to higher status	Eradicate Ghāti Karma. Having faith and devotion for Jain Sangha. Considering all beings equal, being free from pride, being polite.
4	Arupitva Formlessness	Nām – Physique	Well built symmetrical body; good fortune and good honor (Shubha Nām) Or weak and ugly body with misfortune (Ashubha Nām)	Not deceiving others, maintaining good conduct and not indulging in materials. Binds with Shubha Nām-karma. Opposite to this binds one with Ashubha Nām-karma	Eradicate Ghāti Karma. Not being jealous. Keeping pure and virtuous heart. Not having deep attachment for worldly things.

# ASRAV (TATTVA)

According to Jainism, Asrav is the cause for the cycle of birth and death, and Samvar and Nirjara are the causes of liberation. Living beings are like a pond. Punya and Paap are the inlets. Inflow of water through the inlets is equivalent to Asrav. To plug the inlets is Samvar. To get the water out of the pond is Nirjara. The water inside the pond is the bondage of Karma.

Through Asrav, one is letting Karma in his life. To stop the inflow, one has to close the doors of Asrav. After this, one has to endeavor to get rid of the previously accumulated Karma through Nirjara. Once he eradicates all Karmas, he will be liberated.

Asrav can be described as two types.

- 1) Physical or Objective (Inflow channels)
- 2) Psychic or Subjective (Five routes)

The physical type refers to actual activities which lead to the inflow of karmas. The psychic refers to mental engrossment in such activities.

**There are five routes through which Karma is acquired by the soul which would be explained briefly going forward. (Psychic Or Subjective)**

- 1) MITHYATVA (WRONG BELIEF)
- 2) AVIRATI (VOWLESSNESS)
- 3) KASHAYAS (PASSIONS)
- 4) PRAMAD (NEGLIGENCE)
- 5) YOGA (PSYCHOPHYSICAL ACTIVITIES)

The inflow (Asrav) of karmic matter into the soul has been very often compared to the flowing of waters into the river. Just as waters flow into a river through various channels or tributaries and accumulate there, similarly varieties of such channels are present in the Jiva which lets karma flow in and bind the soul. This makes Jainism conclude that based on the nature and character of the various channels in the soul, the influx (Asrav) of karma into the Jiva are through the following forty two channels.

**Inflow channels of Asrav tattva (Physical or Objective)**

- a) FIVE SENSE-ORGANS (INDRIYAS) - 5
- b) FOUR KASHAYAS - 4
- c) FIVE AVRATAS OR NON-KEEPING OF THE VOWS - 5
- d) TWENTY FIVE KRIYAS OR WORKS - 25
- e) THREE YOGAS OR THE FUNCTIONAL ACTIVITIES OF MIND, SPEECH AND BODY - 3

*Note: The first seventeen of these are regarded as the major ones, while the other rest twenty-five are the minor Asravs.*

The kinds of activities that cause others to suffer are called sinful activities and they can range in various levels from a simple tale-telling to the killing. In Jainism such activities would open the channels for the influx of Karma into the body and bind the soul. They are divided into 18 categories and they are considered the sources of the sins that lead to bad karmas or paap.

1. Pranatipat (Violence)
2. Mrushavad (Untruth)
3. Adattadan (Theft)
4. Maithun (Unchaste)



5. Parigraha (Possessiveness)
6. Krodha (Anger)
7. Maan (Arrogance)
8. Maya (Deceit)
9. Lobha (Greed)
10. Rag (Attachment)
11. Dvesha (Hatred)
12. Kalah (Quarreling)
13. Abhyakhyan (Accusation)
14. Paishunya (Gossip)
15. Rati-Arati (Liking and disliking)
16. Parparivad (Criticism)
17. Maya-Mrushavad (Malice)
18. Mithyatva (Wrong beliefs)

Let us now study the five routes through which karmas are acquired by the soul.

### **MITHYATVA (FALSE BELIEF)**

Mithyatva (False Belief or Delusion; Mithya = wrong, Tva = ness) means having faith in false God, wrong teacher and wrong dharma.

1. Kudeva (False God) is he who has attachment, hatred, desire, anger, miserliness, ridiculing propensity, fear, ignorance etc.
2. Kuguru (Wrong teacher) is he who does not practice non-violence, truthfulness, non-stealing, celibacy and non-possessiveness, who keeps with him, wealth and woman; makes others keep them; approves such actions; who uses sentient water, fire and vegetation; who cooks food; who asks specifically for the food to be cooked for him; and who approves the cooking of food. Such a person is a wrong guide.
3. Kudharma (False Religion) is that which is devoid of Samyak Darshan (the right faith), Samyak Gyan (the right knowledge) and Samyak Charitra, (the right character); which does not explain the real nature of Jiva and Ajiva and which deems it right to enjoy sensual pleasures; to have passions and to commit sins. Having faith in such God, Guide and Dharma, having partiality for them and interest in them constitute Mithyatva.

The five kinds of Mithyatva are as follows.

#### **ANABHOGIK MITHYATVA (TOTAL IGNORANCE)**

This is a state of ignorance in which one cannot distinguish between good and bad, or true and false doctrines. This state is also present in all the Jivas that do not have a mind. Such Jivas range from the Ekindriya up to the Asamjni Panchendriya (do not possess a mind).

#### **ABHIGRAHIK MITHYATVA (FANATIC FALSE FAITH)**

This refers to those having a fanatic faith and interest in a false dharma (religion). In such a state one believes that their dharma is the only right one, even though its propagator may have derogation like attachments, hatred, and violence, etc.

#### **ANABHIGRAHIK MITHYATVA (ACCEPTING OTHER FAITHS WITHOUT UNDERSTANDING)**

In this state people are simple; they are not extremists. People in this state believe that all religions are equal even though other religions may not be observing principles like Ahimsa and truthfulness. They do not completely accept celibacy, non-possessiveness, or anything which is not offered, etc.

## ABHINIVESHIK MITHYATVA (INSISTENCE IN FALSE FAITH)

It is a state in which one knows that his or her religion is not right, but continues to live in accord with that faith.

## SAMSHAYIK MITHYATVA (SKEPTICISM)

State in which there is doubt or skepticism about the dharma expounded by the Jina. False belief is the greatest enemy of the soul.

*Note: Because of Mithyatva, one cannot have faith in the fundamentals (tattvas), the path of Moksha, Tirthankars, Arihants, spiritual heads and dharma. One will have a strong interest in the sinful activities like violence and sensual pleasures. As a result of this, man moves farther away from a noble dharma. All the devotion and austerities carried out through previous lives become wasted on account of the excitement caused by sins and sensual enjoyments. We should discard Mithyatva which is the basic cause of our distraction from true religion.*

## AVIRATI (VOWLESSNESS)

Avirati means the stage of vowlessness during which one has no restraint from doing or contemplating upon bad things. Unless we take a vow to restrain or cut our association with any undesirable activities, all such activities will bring bad karmas to our soul. By taking a vow, we are saying that we will not have anything to do with these activities. In this way, we will not accumulate any bad karma related to such activities.

## PASSIONS (KASHAYAS)

The karmic matter (Karma Pudgal) which produces attachment and hatred is 'Kashaya'. Kashaya is the main reason for the bondage of Karma. It is also a combination of two words: Kasha and Aya. Kasha means the cycle of births (and deaths) and Aya means 'that which brings that about'. That which brings about the cycle or birth (and death) to the soul is called 'Kashaya'.

There are four main Kashayas

- a. Krodha - anger
- b. Man – pride
- c. Maya – deceit
- d. Lobha - greed

These passions have many forms such as attachments, hatred, enmity, hostility, arrogance, craftiness, trickery, lust, greed, and possessive propensity, etc. While fun, sorrow, delight, excitement, fear, disgust, abhorrence and sexual craving, etc., provoke kashayas. They themselves are not kashayas, but are rather referred to as nokashayas.

Kashaya is a mental activity - a sort of excitement. Likes, dislikes, fear, sorrow, disgust, contempt, laughter, etc. give rise to Kashayas. The soul becomes sinful, polluted by this Kashaya and is bound by Karma.

Now each of these four major Kashayas or passions is further analyzed into four groups according to the intensity of influence that they have on human life.

## ANANTANUBANDHI

The excitement which is produced regularly and continuously and which is endlessly produced is called Anantanubandhi. In simple word a Kashaya which is most intense in exerting a life-long influence on the mind is called Anantanubandhi kashaya.

This Anantanubandhi or most powerful excitement is like a line on a stone. This line, once etched, remains there. It cannot be erased. When Kashaya is more intense, truth does not dawn on the mind of the person. The person loses the desire for truth. Because of this Kashaya, right perception cannot be achieved.

### **APRATYAKHYANI**

This is the second stage of excitement. It is intense but not as Anantanubandhi kashaya. Man knows that he should not submit to passion but he cannot help submitting to it. He submits to its intensity.

This Apratyakhyani or more intense Kashaya is like a line drawn on the earth. A line drawn on the earth can be erased with effort. Similarly more intense Kashaya can be conquered, subdued by great will-power. As long as a man is under the influence of this more intense passion, he cannot observe properly the twelve vratas.

### **PRATYAKHYANI**

This is the third stage of excitement of Kashaya. A kashaya which is of still less intense in character influencing the mind only for a shorter period of life is named as Pratyakhyani. When the more intense Kashayas become powerless and thin, this third stage is reached. So long as man has mild kashayas, he cannot be an ascetic in reality.

It is like a line drawn on sand. The line drawn on sand can be erased with less effort than that required in erasing a line drawn on earth. Similarly, a man can save himself from Kashaya with a little more discretion and watchfulness.

### **SANJVALAN**

A kashaya which appears only to disappear immediately after influencing the life only for the shortest period possible goes by the name of Sanjvalan. The excitement in this Kashaya is very mild and constitutes the fourth stage of the Kashaya.

This Kashaya is like a line drawn on water. The line gets erased before it is completely drawn. As long as this very mild Kashaya is there, non-attachment cannot be achieved. When the Kashayas of these four types become completely annihilated, then only one can become detached.

## **CONTROL OF THE KASHAYAS**

These Kashayas arise in the form of attachment, hatred, enmity (animosity), hostility, arrogance, craftiness, trickery, lust, greed, possessive propensity (partiality), etc. Laughing (joking hasya), improper liking (rati), improper dislike (arati), sorrow (shok), fear (bhaya), disgust (jugupsa) and sexual craving for male, female or both are the milder forms of Kashaya and are known as Nokashayas. They generate and intensify other Kashayas and vice versa.

One experiences Kashaya even in the tenth gunasthana, and that remains in existence (power, sattA) up to the eleventh gunasthana. In the tenth gunasthana, only Sanjvalan Lobha (subtle greed) remains, and Jiva does not acquire delusive (Mohaniya) Karma. However, Jiva continues to have knowledge obscuring and other Karmas. Until Jiva enters the thirteenth gunasthana (becomes vitaraga - free of attachments and aversions), he does not stop acquiring unwholesome Karmas.

Sramana Bhagavan Mahavir has shown three methods of controlling the Kashayas.

### **UPASAMANA (SUBSIDENCE)**

The excitement should be so suppressed, crushed and destroyed that it would not arise again. This 'Upasamana' is the method of suppression: To suppress partly and to destroy partly.

### **KSAYOPASAMA (DESTRUCTION CUM-SUBSIDENCE)**



To suppress and destroy simultaneously is called 'Ksayopasama'. In simple terms the path of the Kashaya should be changed, e.g. anger should be conquered by pardon. Thus one should be liberal. This is the method of change of course.

### KSAYIKARANA (DESTRUCTION)

To make the Kashayas completely weak, to destroy them, to dissolve them till they are completely wiped away is called Ksayikarana or destruction. The kashayas can be subsided, subsided cum destroyed or destroyed. To do this, the help of the antidotes of Kashayas should be adopted.

**Bhavnas (reflections) are the antidotes of Kashayas. Kashayas can be dissolved by making the Bhavnas strong and firm.**

- ✚ The antidote of anger is peace.
- ✚ The antidote of maan (pride) is humility.
- ✚ The antidote of deceit is straightforwardness.
- ✚ The antidote of greed is contentment.

By strengthening the samskaras (impressions) of peace, humility, straightforwardness and contentment, the Kashayas are destroyed. When the Kashayas are completely destroyed the aspirant becomes detached.

### PRAMAD (INDOLENCE)

Pramad means that soul is inactive in contemplating on its own form. Pramad is caused by five things stated below.

- 1) Pride
- 2) Enjoyment of Senses
- 3) Passions (Kashayas)
- 4) Sleep
- 5) Engaging in gossiping.

According to the Jaina Scriptures, a man to rise higher than these stages must not indulge in any of these, for he may otherwise be leveled down to the Mithyatva stage. It may be described that the Pramad is also caused by eight other things as stated below.

- 1) Attachments
- 2) Hatred
- 3) Ignorance
- 4) Doubt
- 5) Illusion
- 6) Forgetfulness
- 7) Harmful activities of the mind, body & voice
- 8) Not caring & not having enthusiasm for any religious activities.

*Note: If there is slight indolence (Pramad) when a person has discarded all sinful activities and is initiated as a monk or a nun, then that monk or nun is called a Pramatta (one who is under the impact of Pramad). When a monk or nun discards gross Pramad he or she is an Apramatta monk or nun. Even after one becomes an Apramatta, passions may arise, but they will be very subtle. Thus, these passions can be destroyed or controlled. At such a time, the Jiva will be strongly awakened. Therefore, a very small degree of passion is not called Pramad. When the Jiva transcends from this state of spiritual awareness, the vitragi state appears. Consequently, senses are the cause for passions and passions lead to one's downfall.*

### SENSES

Senses are so slippery that if we are not vigilant, they get involved into what is happening around us and provoke our passions. Passions in turn may drag our souls from spiritual path. Let us understand how the five senses can hinder our spiritual progress.

- 1) Hearing: A person may become involved in listening to sensual songs, music or talk and may spend so much time in it that he or she may not be able to concentrate on doing the necessary things. One should listen to religious sermons and devotional songs which help to improve our conation, cognition, conduct, and ultimately lead us to liberation.
- 2) Seeing: People spend so much time watching television that involves violence, sensual or demoralizing episodes, or MTV which increase one's lust and makes the mind more violent. Instead, one should spend time watching moral episodes and sermons by monks and nuns if available which would, in turn, also increase our conation, cognition, conduct and lead us to liberation.
- 3) Smell: We should not be engrossed in pleasures of perfumes and scents that will increase our lust as well as other's lust. Such engrossment will bring the downfall of all parties involved. We should also be reminded that there is a great deal of violence involved in the creation of such products. Some people pluck flowers to smell, but they forget that they have caused a death. Nonetheless, such is violence. For these reasons, one should keep desires low, and stay away from such things.
- 4) Taste: Many people eat meat because they consider meat to be a tasty food. Sometimes people overlook the violence involved in meat production. A similar incident occurs when some one drinks liquor. Even though, some may say we do not drink too much, we hear cries about driving while intoxicated. Not only do these people harm themselves, but they cause many innocent lives to be lost. There are many unwanted incidents occurring in the society due to the influence of the sense of taste. In order to prevent such occurrences, let us control our taste and stay away from such things. Let us learn to live on simplistic tasteful food so that austerity like Ayambil can easily be performed.
- 5) Touch: What do kissing, hugging, or even shaking hands bring to our mind ? They bring sensual pleasure and increase our lust and therefore, we should avoid these things. We can greet a person by saying "Jai- Jinendra" with folded hands.

## YOGA (PSYCHOPHYSICAL ACTIVITY)

In Jainism, yoga means psychophysical activities. In other words, the thoughts, the words, and the physical activities of the Jiva are called yogas. There are fifteen types of activities. If these activities are meritorious, the soul gathers auspicious karmas, and if they are de-meritorious, the soul gathers inauspicious karmas.

## MANOYOGA (THE ACTIVITY OF THE MIND)

It is divided into four subtypes as detailed below.

- 1) Satyamanoyoga - thinking about an object or its condition for what it is. For example: "Right knowledge, right faith, and right conduct action, would lead to Moksha."
- 2) Asatyamanoyoga - thinking about a thing or its condition, in such a way which is contrary to what it truly is. For example: "Right conduct is not necessary for Moksha."
- 3) Satyashatyamanoyoga (mixed activities of the mind) - thinking that something may have some truth, but not the whole truth, or may have some untruth, but not totally so. For example: "Knowledge itself is enough to attain Moksha".

- 4) Vyavaharmanoyoga - thinking about something which is of a general nature. In this the truth or untruth, does not matter very much. For example: "Let me tell Ramesh that it is nine o'clock because if he does not get ready, he will be late." "Let me tell Bhavesh, it is lunch time even though there is half hour more to go."

### **VACHAN YOGA (THE ACTIVITY OF THE SPEECH)**

It is divided into four subtypes as detailed below.

- 1) Satyavachan yoga - speaking the truth about an object.
- 2) Asatyavachan yoga - telling lie about an object.
- 3) Satyashatyavachan yoga (mix vachan) - saying something that may have some truth and some untruth.
- 4) Vyavaharvachan yoga - refers to casual words like; "You may go. You may come in, etc."

### **KAYA YOGA (THE ACTIVITY OF THE BODY)**

It is divided into seven subtypes which are related to the following five types of bodies.

- i. The human beings, animals and birds have the audaric body.
- ii. The heavenly beings and the inhabitants of hell have the Vaikriya body.
- iii. The highly spiritual monks who have mastered the shastras (fourteen Purvas) go to Samavasaran when they need clarification of their doubts where Lord Arihant is giving a sermon by creating a special extra body called the Aharac body. Their real body stays with them wherever they are.
- iv. The tejas body gives energy to the whole body.
- v. The Karman body carries the imprints of karmas to the next birth.

When the soul departs from the current body at the time of death, the tejas and Karman bodies go with it to the next life. Kaya yoga means the activities of these bodies, any organs, or any sense organs of all Jivas. The seven types of kaya yogas are divided into the following categories.

- |                           |                         |
|---------------------------|-------------------------|
| a) Two Audaric Kaya yoga  | 1. Mishra Audaric       |
|                           | 2. Pure Audaric         |
| b) Two Vaikriya Kaya yoga | 3. Mishra Vaikriya      |
|                           | 4. Pure Vaikriya        |
| c) Two Aharac Kaya yoga   | 5. Mishra Aharac        |
|                           | 6. Pure Aharac          |
| d) One Karman Kaya yoga   | 7. One Karman Kaya yoga |

1) Mishra Audaric Kaya Yoga: As a Jiva is reborn in the next life, a new body is not ready at the very first moment, but the body is formed with the help of the Karman Sharira, a collection of karmas, and with Audaric Pudgals. This activity is called the Mishra Audaric Kaya Yoga.

2) Pure Audaric Kaya yoga: Whatever activities that occur after the body has been fully formed are called the Audaric Kaya Yoga.

The same is for

- 3) Mishra Vaikriya Yoga

- 4) Pure Vaikriya Yoga
- 5) Mishra Aharac Yoga
- 6) Pure Aharac Yoga

7) Karman kaya Yoga: When the soul (Jiva) travels to the next life, it first goes straight up and then, it usually turns twice. When the soul turns for the first time, it does not have any connection with a body because it has just discarded its current body and has not reached its next. At that time, the activity of the soul is due to the Karman body. This activity is called the Karman Kaya Yoga.

*Note: All together there are 15 yogas. These activities could be the auspicious ones or the inauspicious ones. Truthful activities relating to religious principles are auspicious activities. Untruthful activities relating to religious principles are inauspicious. We attain punya (merit) by means of auspicious yogas and papa (demerit or sin) by means of inauspicious yogas.*

### **LIST OF ACTIVITIES THAT CAUSE INFLUX OF KARMAS**

The following twenty-five activities cause influx of karmas, and one should take care to avoid them.

- 1) Kayiki activity: When carefree physical activities cause injury.
- 2) Adhikarniki activity: When someone engages in the activity of creating or supporting the instruments or weapons of violence.
- 3) Pradvesiki activity: When someone is causing injury due to anger.
- 4) Paritapaniki activity: When someone acts in grief and sorrow, causing others grief or sorrow.
- 5) Pranatipatiki activity: When someone kills or injures any part of the body.
- 6) Arambhiki activity: When someone begins activities which would cause injury. For example: building a house, or tilting a farm, etc.
- 7) Parigrahi activity: Activities which cause hoarding of grains, cattle, wealth, and other material things.
- 8) Mayapratyayiki activity: When someone is causing injury by way of deceptive activities.
- 9) Mithya darshana pratyayiki activity: When someone acts contrary to the path shown by the Jina and follows a false faith.
- 10) Apratyakhaniki activity: When one carries on activities without taking their vows.
- 11) Dristiki activity: When one looks at someone else with lust, hatred or attachment.
- 12) Spristiki activity: When one touches or hugs or kisses someone else with lust.
- 13) Pratityaki activity: When one reacts to unrelated matters.
- 14) Samantopanipatiki activity: When one enjoys praise for possessing wealth.
- 15) Naishastriki activity: When one causes injury or death on the job due to compulsion or command from a superior.
- 16) Svahastiki activity: As an employer, when one commands an employee to perform any action which may cause injury.
- 17) Ajnanpaniki activity: When one acts contrary to the Jina's teaching while thinking he or she is a wise person.
- 18) Vaidaraniki activity: When one unjustly speaks ill of another person in order to defame others.
- 19) Anabhogiki activity: One should be very careful when voiding urine or defecating bowel movements, etc.

- 20) Anavakank sapratyayiki activity: When one shows disregard to and disbelief in the effectiveness of laws of life and conduct as proclaimed by the Jina.
- 21) Prayogiki activity: When one does not control mind, speech, and bodily movements as taught in the Jain Scriptures.
- 22) Samudayiki activity: When one acts with such wide implications that all eight karmas become attracted. For example, many people go to see acts of violence such as hanging, and have thoughts which make them wonder why it is taking so long to hang someone.
- 23) Premiki activity: When a person does things under the influence of deceit and greed.
- 24) Dvesiki activity: When a person does things under the influence of pride and anger.
- 25) Iryapahiki activity: Any passionless movements or activities.

## SAMVAR (TATTVA)

Literally, Samvar means blocking. Samvar in the theory of karma means blockage or stoppage of the inflow of karmas to the soul. It is the opposite of Asrav. Let us pretend as if we went boating. We were having a good time and suddenly noticed water rising on the floor of boat. We immediately felt that the boat had a hole and if the leak was not fixed the boat would sink. So, the first thing we did was to find the hole and seal it so that new water would stop coming in. This stoppage of water coming in is called Samvar. A similar situation is that of our soul which is wandering in worldly affairs. We have so many holes (activities) through which karmas are flowing in at all the times. We talked about these holes when discussing Asrav: Wrong beliefs, Vowlessness, Passions, Indolence, and Psychophysical activities. These activities allow karmas to become attached to the soul. Once we have realized the effects of such activities, we need to work towards overcoming them so that we can stop new karmas coming in before they further sink the soul.

Like Asrav and Bandh, Samvara is also analyzable into Subjective (Bhaav) and Objective (Dravya). By subjective Samvar we mean the kind of conscious and voluntary striving, mental and moral along certain lines on the part of the Jiva to arrest the influx partially or wholly. By objective Samvar we mean the actually shutting up of the channels against further influx of fresh Karman matter into the constitution of the Jiva.

Samvar can be described in two types:

- 1) Physical or Objective,
- 2) Psychic or Subjective.

The physical refers to the actual shutting of our activities which leads to stoppage of the inflow of karmas. The psychic means consciously striving to stop our passions.

**Samvar is of 6 kinds detailed as follows.**

- 1) **Samiti (Careful) (5 in nature)**
- 2) **Gupti (restraint) (3 in nature)**
- 3) **Yati-dharma (dharma of a sadhu) (10 fold)**
- 4) **Bhavnas (mental reflections) (12 in nature)**
- 5) **Parishaha (sufferings) (22 in nature)**
- 6) **Charitra (conduct) (5 in nature)**

These 6 types of Samvar will be efficacious and real only if they are carried out with a firm faith in the commands of the Jina. Therefore, Samyaktva is deeply and intimately connected with Samvar.

- Through Samyaktva, the Asrav called wrong belief or Mithyatva are completely blocked and stopped.
- By means of Samyak Charitra and Yati-dharma, the Asrav called vowlessness is blocked.
- By means of Gupti, Bhavnas and Yati-dharma the Asrav called Kashaya (Passions) is blocked.
- By means of Samiti, Gupti, Parishaha, etc., physiological activities and Pramad is blocked.
- By means of Charitra, the Asrav called vowlessness, passions and psychophysical activities can be blocked.

## ASHTA PRAVACHAN MATA.

Bhagwan Mahavir has given clear guidance how an aspirant can follow his religious practice with simplicity, firmness and purity of mind. These include the 5 Samitis and the 3 Guptis. Bhagwan has ordained that an aspirant should properly observe these five Samitis and the three Guptis as detailed below.

### SAMITI (CAREFUL)

Samiti means controlling various activities about walking, talking etc. These are five in number.

#### IRYA SAMITI

An aspirant should take to all activities of walking, sitting and getting up in such a way that nobody is hurt. One should walk carefully so that no insects are crushed under one's feet, nobody is pushed or nobody is stumbled.

#### BHASHA SAMITI

This is our way of speaking. One should keep silent as long as possible. One should speak, if it is absolutely necessary. One should not speak such words as would hurt or wound the heart. One shall always speak good, measured and sweet words.

#### ESHANA SAMITI

This is the activity about arranging vessels for food and drink. The utensils for food and drink should be properly washed, cleaned and arranged at an undefiled place. A dirty vessel should not be used. A half-filled glass of water should not be kept. (The observance of this Samiti is compulsory for monks and nuns.)

#### ADAN NIKSHEPANA SAMITI

The activity about arranging things, for daily use e.g. clothes and books should be placed in such a way that no living being is hurt.

#### PARISTHA PANIKA SAMITI

This relates to the activity of disposing and throwing wastes. Mucus and phlegm should be thrown in such a manner that no living being is killed under its weight. One should be very careful, while throwing spoiled food or dirty water.

### GUPTI (RESTRAINTS)

The details of different kinds of Guptis are stated below. But in a nutshell Gupti means restraint. Samiti helps us to regulate our activities, while Gupti helps us to further restrain or curb activities of mind, speech, and body.

They are 3 types of Gupti.

#### MANO GUPTI

Man thinks with his mind. He entertains good and bad thoughts. If the mind entertains bad or improper thoughts, it should be checked and one should divert it to good thought. The mind should be kept engaged in mediation of the soul.

### **VACHAN GUPTI**

Man utters good or bad words. He speaks both worthy and unworthy words. One should not utter bad words. Bitter and cruel words should not be spoken. Inauspicious and harmful words should not be spoken. One should speak good, measured, agreeable and inspiring words.

### **KAYA GUPTI**

Man undertakes many physical activities, good and bad, necessary and unnecessary. The body is the chief means of religious practice. Physical activity that would be helpful in self-realization should be resorted to. One should meditate on the soul, sitting alert and straight on a seat.

## **PARISHAHA**

The 22 Parishahas pertain to the enduring of hardship and while doing so remaining in a state of serenity and equanimity so that all karmas may be destroyed. These are more prominently followed by sadhus and sadhvis. There are of 22 types:

1. Hunger. A monk must not accept food which is blemished and prepared with any one of the forty-two faults, even if he has to stay hungry.
2. Thirst. A monk should not take un-boiled water, even if he has to stay thirsty.
3. Cold. Even when it is cold a monk should not wish for heat.
4. Heat. Even when it is hot a monk should not wish for cold.
5. Insect bites. If a monk is bitten by insect while he is meditating, he should not brush it away or become irritated, but should bare it calmly.
6. Clothes. A monk must accept whatever clothes he may receive.
7. A monk must bare evil words told to him.
8. A monk must bear kicking and beating.
9. A monk must bare diseases.
10. A monk must sleep on a wooden flat bed or coarse grass.
11. A monk must not take a bath.
12. A monk must wear torn clothes but should not ask for new clothes.
13. A monk should not experience shame or helplessness while going for alms from door to door.
14. If a monk should not get alms, then he should not become worried and, on the contrary, should think as though he has been given a chance to perform austerity.
15. A monk should not become attracted towards the beauty of women.
16. A monk should not become disturbed by hardship while meditating in a cemetery.
17. A monk should not become agitated even when there is suffering or grief.
18. A monk should not become proud while being honored.
19. A monk should not become irritated when getting pricked by thorns, etc.
20. A monk should not feel sorry for not attaining knowledge even after good efforts.



21. If a monk is ignorant and cannot read, he should not become depressed. He must think of Karmodaya and must keep his pursuit of knowledge alive.
22. A monk must try to understand the message of the Jina and should never doubt it.

### TEN DUTIES OF SADHUS

Sadhus observe the following great duties to the fullest extent, while householders follow them from a lesser degree to fullest extent.

1. Kshama (forgiveness)
2. Namrata (politeness) and Laghutha (meekness)
3. Saralta (simplicity)
4. Nirlobha (absence of Avarice)
5. Tap (internal and external austerities)
6. Samyama (controlling senses)
7. Satya (avoiding condemnable speech)
8. Shaucha (mental purity)
9. Aparigraha (non-possessiveness)
10. Brahmacharya (celibacy)

### TWELVE BHAVNAS OR CONTEMPLATION (REFLECTIONS)

Deep thoughts play an important part in the formation of one's personality. Man entertains good or bad thoughts. These thoughts have a definite influence on the body, the mind and the soul. To think continuously, to contemplate in totality on one thought only is called Bhavna (Reflection). Bhavna means mental thinking.

One can himself rise to godliness by reflecting on a Bhavna.

Sramana Bhagavan Mahavir laid down a code of deep thoughts so that meditation on the soul can be speedy and effective. He has described 16 chief and important Bhavnas out of many.

The aspirants for the uplift of the soul should reflect on these Bhavnas daily, regularly and continuously.

They are as follows:

#### ANITYA BHAVNA

Nothing is permanent and immortal in this world. A soul is born and dies. Death comes at any moment. There are deaths and deaths of young and old people. Relations break and relations change. Whatever form is there in the morning, does not continue to be the same till the evening. The form in the evening changes the next morning. Thus all forms, relations, etc. of this world are impermanent, transient and short-lived. So what is the meaning of showing attachment and selfishness towards all these? To think continuously in this manner is called 'Anitya Bhavna'.

#### ASARAN BHAVNA

Somebody can help a man if he is overcome by mental trouble or has physical diseases or any other kind of trouble. A remedy for unhappiness can be found. But nobody can share the pain, the agony and the anguish of that unhappiness. Man himself has to suffer pain and anguish. Only religion, pointed out by god can become a shelter and help one to overcome pain. To think continuously in this manner is called 'Asaran Bhavna'.

### **SANSAR BHAVNA**

Our worldly life means the circle of births and deaths. The soul sometimes takes birth as a man, sometimes as a god, sometimes as an animal or a bird. He is sometimes born as a resident of hell. It may happen that whoever was a mother in the last birth may become a wife in this birth. Thus, relations go on changing in a strange manner in this worldly life. What is the meaning and use of living such a worldly life? To think in this manner is sansar Bhavna.

### **EKATVA BHAVNA**

The soul has to traverse along the path of life or death. He is born alone and lives alone. He alone experiences the fruits of good and bad actions. He is alone among relations and friends. All relations in this worldly life are selfish. Nobody is somebody's relation or friend, To think in this manner is 'Ekatva Bhavna'.

### **ANYATVA BHAVNA**

The soul pervades and resides in all minutest parts of the body, even hair and every particle of blood. But the body itself is not the soul. The body and the soul are different. The body is mortal while the soul is immortal. The form, the color and the shape of the body change, while the soul is unchangeable. Why take pleasure in the form and the complexion of the body? To think in this manner is 'Anyatva Bhavna'.

### **ASUKHI BHAVNA**

The beauty of the body may be very attractive and enticing, but the whole body is made up of evil-smelling and dirty substances. The excreta and urine are dirty and evil-smelling. The flesh and other parts of the body are dirty and bad-smelling. Under the cover of the soft and beautiful skin, there is a horrible dirt and evil smell. Why should one have attachment to such a dirty and evil-smelling body? To think in this manner is 'Asukhi Bhavna'.

### **ASRAV BHAVNA**

Asrav means the way of entry. The way of entry is the way to exit. One can enter and go out from open gates and open doors and windows. Mind is such a door. Good and bad feelings and activities take place through the mind. Bad feelings and activities make the soul dirty, while good feelings and activities make the soul pure and transparent. To think in this manner is 'Asrav Bhavna'.

### **SAMVARA BHAVNA**

Samvara means to stop, not to allow entering. To stop the mind, the speech and the body from showing bad feelings and behavior and to turn the mind, the speech and the body towards good conduct and good thoughts is called 'Samvara Bhavna'.

### **NIRJARA BHAVNA**

Nirjara means to destroy the bonds of attachment, hatred and delusion, to lessen and slacken selfishness and attachment, to destroy the mass of karmic particles covering the soul. The annihilation of karmic particles takes place through penance. To think in this manner is 'Nirjara Bhavna'.

### **LOKASVARUPA BHAVNA**

To reflect on the form of 14 Rajloks on the nature of their production, maintenance and destruction is 'Lokasvarupa Bhavna'.

### **BODHIDURLABHA BHAVNA**

Everything is easy and simple. One may get human birth. One may get all types of happiness and health. One may get a good preceptor. To get all these is easy, but to get the knowledge of the soul and to realize the soul is very difficult (though not impossible). To think on these lines is 'Bodhidurlabha Bhavna'.

### **DHARMASVAKHYATA BHAVNA**

The religion of the soul is the only savior. Liberation can be obtained through the worship of and meditation on the soul. To think in this manner is 'Dharmasvakhyata Bhavna'.

Please Note: Mere dry contemplation on these 12 Bhavnas is not enough. The underlying principles are to be put into practice.

- (1) By reflecting on Anitya Bhavnas, one renounces attraction & attachment towards objects.
- (2) By reflecting on Asarana Bhavna, one accepts the shelter of only the religion of the soul.
- (3) By reflecting on the Samsara Bhavna, life is colored deeply by non-attachment.
- (4) By reflecting on 'Ekatva Bhavna', one lives a life that would be beneficial to the soul.
- (5) By reflecting on 'Anyatva Bhavna', one gives up attachment to the body and realizes the soul.
- (6) By reflecting on 'Asukhi Bhavna', one gives up pleasures enjoyed by the body.
- (7)(8) By reflecting on 'Asrav Bhavna', and 'Samvara Bhavna', one unifies with the soul.
- (9) By reflecting on 'Nirjara Bhavna', karma particles are destroyed through penances.
- (10) By reflecting on the 'Lokasvarupa Bhavna', the spirit & feeling of I and my (ness) is destroyed.
- (11)(12) By reflecting on 'Bodhidurlabha' and 'Dharmasvakhyata Bhavnas', continuous untiring worship of the religion of the soul is performed.

### **MAITRI BHAVNA**

To have friendly relation with all the living beings in the whole world, to be a friend of all and to be an enemy of nobody, is Maitri Bhavna.

### **PRAMOD BHAVNA**

Pramod means to be happy. To be happy at the happiness and progress of others, to experience joy on seeing people more meritorious, learned and talented than us, to show affection towards the virtuous and to praise virtues; to look only to merits and not faults of others, this is Pramod Bhavna.

### **KARUNA BHAVNA**

To share the miseries of unhappy people and that too, without any selfishness and expectation- to give warmth, courage and love to such souls so that they can live happily and they can become steadfast in religion.

### **MADHYASTHYA BHAVNA**

One should not be angry with those souls, who would not improve their lives, in spite of all efforts at persuasion; one should think of their welfare, and yet remain impartial.

## **CHARITRA**

To achieve Moksha we need the right knowledge, right faith, and right conduct known as three jewels of Jainism. Regarding right conduct, we must achieve control over our inner desires and reach a stage where there is no attachment or hatred. It is not as easy as it sounds, for we will have to form new habits and discard old habits. In order to change our habits, we take vows which help us to restrict what we do and eventually live naturally restrained. Although different people take different vows and also despite the outer differences in the observance of these vows, the goal of all is to attain right conduct. As we find in the scriptures, there are different vows for monks and nuns, and for male and female house holders.

When one makes a resolution to restrain willfully from something with full understanding and faith then that resolution becomes a vow. The scriptures have divided these vows into two main groups

- I. Mahavrats (Major Vows or Absolute Vows)
- II. Anuvrats (Minor Vows or Relative Vows)

## MAHAVRATS

In these vows, non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness are observed mentally, verbally, and physically in total. Each of these three aspects are further observed in three ways : not committing yourself, not asking anyone else to do so, and not encouraging anyone else to do so. Those who wish to observe these vows renounce their worldly lives and become known as sadhus (monks) and sadhvis (nuns) or Anagari.

## ANUVRATS

It is difficult for house holders to fully practice the above vows, and so, the vows that house holders take have some limitations and are called minor vows. These vows are not as stringent as Mahavrats and people who take these vows are called shravaks, shravikas, or Agari.

There are three common obstacles to our vows:

- I. Maya (Deception)
- II. Niyantu (Expectations)
- III. Mithyatva (Wrong Beliefs)

## MAYA (DECEPTION)

When you take a vow, it should be for the betterment of your soul. Vows should not be taken to show-off or receive praise. Also, they should not be taken to deceive or they will produce inferior results.

## NIYANTU (EXPECTATIONS)

Many of us take vows in order to gain something materialistic in return. Such is not good because not only do we use up what we achieve, but we lose the main purpose of performing vows, to destroy karmas.

## MITHYATVA (WRONG BELIEFS)

This occurs when one, without belief in liberation, takes believes in the ultimate pleasure of the body is the prime purpose in this life. Believing non gods (non-deities) as to be real gods (true deities), believing non-tattva (non-reality) as to be real tattva (reality), believing non-religion (wicked religion) as to be real (true) religion etc., is called perverted belief (Mithyatva).

We should not forget that austerities are performed to liberate the wandering soul from worldly engrossment. We must understand the value of the vows mentally, verbally, as well as physically, or they will not bear the proper results. If you can live with these ethics, then, you will eventually be living with right conduct. It is of five kinds.

1. Ekanta (One-sided belief)
2. Viparita (Contrary belief)
3. Sanshay (Doubtful belief)
4. Agyan (Ignorance)
5. Vinaya (Veneration with non-discriminating attitude)

## NIRJARA (TATTVA)

The word Nirjara is made up of "Nir" and "Jara". Nir is prefix while Jara means to fall off. Hence, in the Jain philosophy Nirjara means falling off, destruction, or removal of karmas from the soul. In the discussion of

Asrav and Samvar, we gave the illustration of boating. Let us again go over that example which also explains how Nirjara works. Let us pretend, as if you went boating. You were having a good time and suddenly noticed the water rising on the floor of boat. You immediately felt that the boat had a hole and if leak was not sealed the boat would sink. So, the first thing you did was to find a hole and then seal it so that new



water would stop coming in. Then, you started pouring out the collected water so that the boat would be dry again. This removal of water is called a Nirjara. Karmas are accumulating in the soul through Asrav. These karmas cover the attributes of your soul, and the removal or destruction of these karmas is called Nirjara.

Along with the practice of Samvar or arresting the influx of fresh karma pudgals as stated a mumukshin Jiva is required to act in such a way as would help him in throwing away the already acquired dirt of karma which has been subjecting him to go round and round the wheel of births and deaths. For until and unless a jiva's entire karma-matter clothing his soul-worked out or neutralized in a manner as would make it impossible to transform into udaya kinetic state of its being, a Jiva cannot expect to attain to freedom. The processes and activities whereby the karman matter clothing the soul is worked out or their effects completely neutralized so much so that they would fall away from the constitution of the Jiva is called Nirjara.

The more effective the Nirjara, the faster the attributes of the soul will shine. Once all the karmas are shed, the soul will go to salvation and then, it will be able to exhibit all its attributes in a full capacity. In fact, as we are constantly accumulating and stopping karmas, we are also to some extent shedding karmas too.

In respect to quantitative shedding, Nirjara is grouped into two kinds

- i. Desh (limited) Nirjara
- ii. Sarva (total) Nirjara.

## DESH NIRJARA

Here there is limited shedding of karmas, this is experienced by suffering from adversity or performing austerities, or prayers etc. This shedding is done during all the stages of gunasthanaks.

## SARVA NIRJARA

This is the total shedding of karmas and occurs right before the soul is liberated. Whenever the soul becomes a Kevali, it has shed off all ghati karmas forever, Aghati karmas are still pending. These Aghati karmas are shed off forever right before the soul is liberated and achieves salvation. These souls are called Siddhas.

**Note: There is one more way of categorizing the Nirjara tattva. When karmas mature they give rise to their results and once these results are experienced completely the karmas are considered shed off. Nirjara can also be divided into two kinds by the process of shedding karmas. They are as follows.**

- i. Akam Nirjara
- ii. Sakam Nirjara.

## AKAM NIRJARA

When karmas mature automatically at their due time they cause suffering accordingly. Thus, we have no control on the timing of such suffering and we have not put any special effort or shown special desire or intention to suffer on our side. Once the supposed suffering is over then those karmas which caused this suffering are considered shed off. This natural process of maturity and shed off the karmas is called Akam Nirjara.

Example: When someone suffers from hunger not voluntarily or willingly but due to unavailability of the food then those karmas which caused these suffering will be shed off passively.

## SAKAM NIRJARA

On the other side when karmas are brought to maturity ahead of their due time by special efforts voluntarily or willingly to give their results then those karmas will be shed off sooner than expected. Thus, we have a control on to this process and this active process to shed off the karmas prematurely is called Sakam Nirjara.

Example: When we perform fasting (not eating) voluntarily and willingly even though the food was in abundance then we brought out suffering actively ahead of the time which in turn will shed off the karmas prematurely.

Therefore in Akam Nirjara, conditions for shedding off karmas are ripe, and karmas exhaust them after producing their results. When karmas lose their bondage in this way, it is called swathaha, self-destruction. In Sakam Nirjara, the destruction of karmas occurring ahead of their natural time by special efforts, by means of taps (austerity) is called Upayanirjara, initiated destruction.

## WAYS TO SHED KARMA (CODE OF CONDUCT)

Our life is a live drama consisting of accumulating karmas and shedding of karmas. This drama never stops until we reach salvation. Depending upon what kind and with what intensity we commit sinful activities (pap), Nirjara may be easier or harder. In order to simulate the process of Nirjara, different examples are given to show how hard it would be to remove dust or a stain from an article of clothing.

1. The easiest one is compared with how easily dust which sticks to dry clothes can be removed.
2. It becomes a bit harder to remove the dust if it is stuck to clothes which are wet.
3. It becomes still harder to remove the dust if it is stuck to clothes which are oily.
4. It would be ever harder to remove a stain from the clothes of those who work at a gas station.
5. It would be almost impossible to remove a stain when it is from coal-tar.
6. There are times when you cannot remove a stain and just have to throw the cloth away.

From these examples you can imagine how simple a process or how complicated the process Nirjara can be. In some instances, one would have no choice but to bear the results of one's karmas. These last category of karmas in the above example are called Nikachit Karmas. At this time it would be wise to remind ourselves that Nirjara is done most effectively by humans because other destinies have their own limitations. But for humans the limitations are set by humans only.

The special efforts to destroy karmas are done through Tap or Austerities detailed as below.

The first Tirthankara Rishabhdev fasted continuously for 400 days. The last Tirthankara Bhagwan Mahavir performed various austerities for twelve and half years. Austerities of various types are performed to control the senses and the mind. Austerities destroy karma, make the soul pure and free from selfishness.

Bhagwan Mahavir divided austerities into two types.

- a. External (Bahya Tap)

## BAHYA TAP (EXTERNAL PENANCE)

External Austerities are concerned with the body of the aspirant. Physical signs are visible on the person who performs external penance. Renunciation and tolerance are the main characteristics of this type of penance.

There are 6 types of external austerities.

### ANSHAN (NON-EATING)

One should give up 4 types of food, viz. food-grains, water, dry fruits and betel nuts. This fasting is of two types.

- i. Fasting for a limited period – Ex. Sreni tap, Pratara tap, Ghota tap, Varga tap, and Vargavarga tap. Over and above these, the following are the most current types of limited fasting.
  - a. Upavas - To give up both food and water or only food for the whole day.
  - b. Chath - To give up food and water or only food continuously for 2 whole days.
  - c. Atham - To give up food and water or to give up only food continuously for 3 whole days.
  - d. Aththai - To give up food and water or only food continuously for eight days is called Aththai.
  - e. Masakhaman - To give up food and water or only food continuously for one whole month.
- ii. Fasting for the whole life – There are two types of fasting till death
  - a. Bhatta Pratyakhyan - Herein food of 4 types, viz., (1) Food grains (2) Water (3) Dry fruits, sweetmeats, etc. (4) Betel leaves etc. are to be given up
  - b. Padopagamana - In this type one has to give up food of all the 4 types, sit still on a seat and meditate on the soul.

Note: Only boiled water is to be taken during fasting. Water also is to be given up after sunset. Water is to be taken at one place while sitting. The Giving up of food and water for the whole day is called 'Chauvihar Upvas'. This penance is especially performed in the Paryushana. In this Parva devotees in a large number perform the penance of Aththai or Masakhaman.

### UNODARI

One should eat and drink less than what hunger demands.

### VRITTISANKSHEP

It is to lessen the number of things for bhogopabhoga, eating and drinking and decrease daily necessities.

### RAS TYAG

One should give up food-materials and toiletries, which would spoil the mind and render it unfit for mediation.

### KAYA KLESH

It is an experiment to test whether peace, steadiness and tranquility of mind remains undisturbed even on unhappy occasions. To walk with bare footed and bare headed even in severe heat, to meditate bare-bodied in severe cold, to meditate for hours, while sitting or standing at a particular place, are kaya klesh penances.

### SAMLINTA

The mind often entertains bad thoughts. The senses follow bad conduct. To prevent the mind running away to bad thoughts and conduct and divert it to good thoughts and conduct is called samlinata penance.

## ABHYANTAR TAP (INTERNAL PENANCE)



This penance is mainly concerned, with the mind of the aspirant. Internal (mental) good thoughts are very significant in this penance. These thoughts cannot be seen; this penance is therefore called 'Internal'. There are 6 types of this penance.

### **PRAYASHCHIT (REPENTANCE)**

A man commits mistakes knowingly or unknowingly, he commits sins or faults. To repent for such sins or faults wholeheartedly, to go to a preceptor and confess one's sins with tearful eyes, to seek punishment for these sins and to vow never to commit such sins in future is called 'Prayashchit'.

### **VINAY (COURTESY)**

To respect, to honor and to praise the virtues of all elderly people - saints, noble persons who are elder in age, who are more learned and virtuous. This is called Vinay (showing courtesy).

### **VAIYAVACHH (SERVICE)**

It is about serving in various ways to the learned - Acharya, Upadhyay, Sadhu and the Sadhvi and also elderly old and sick people.

### **SVADHYAY (SELF-STUDY)**

To study books which would inspire and give mental strength to make the soul pure, unselfish and would strengthen good thoughts and good conduct is 'Svadhyay' (self-study). Books should be read or sermons heard from qualified worthy preceptors.

### **DHYAN (MEDIATION)**

Dhyan is to think and mediate about God with a dedicated mind. This means sitting firmly and immovably on an uncontaminated seat or standing.

### **UTSARGA (GIVING UP)**

One should mediate on god after giving up all external activities of the household and business and giving up all other thoughts except those of god is 'Kayotsarg' (Kay + Utsarg). To give up attachment to the body and to become one with god are the main characteristics of this penance.

## **SPECIAL TYPES OF PENANCE (TAPS)**

Among external types of penance, Anshan (fasting) is the first penance and Ras tyaga is the fourth penance. Making those two penances the foundation-stone, special penances have been planned. They are as follows.

### **VARSHITAP (YEARLY PENANCE)**

This penance lasts for full 400 days. For the ascetic every alternate day is a fast day and on every alternate non-fast day, he takes meals only twice. The last fast of this penance is broken with sugar-cane juice.

The first Tirthankara Sri Rishabhdev fasted continuously for one year and broke his fast with sugar-cane juice. Hence this penance is performed in imitation of the penance of Rishabhdev. Every year thousands of devotees perform this penance with pleasure.

### **NAVAPAD OLI**

Navpad are most important in this penance. It is intended to make the soul pure and free from selfishness, It begins on the 8th day of the dark half of Falgun and ends on the 3rd day of the bright half of Vaishakh.

## **BANDH (TATTVA)**

In the preceding pages we have seen what the Jains mean by Asrav or Influx. Influx is the flowing of the Karma-currents into the soul. And when the Karma particles which have flowed into the soul coalesce with the same, it is called Bandh or bondage. It is the interpenetration, as it were, into each other's spheres of soul and Karma-matter making both appear as self-same with each other. And like Asrav, this Bandh, which is but another name for the self-sameness of the soul and Karma-matter, is also distinguished into Bhaav (subjective) and Dravya (objective). Bandh occurs when we react to any situation with a sense of attachment or aversion. At the time of bondage of karmas to the soul, four characteristics of karmas are decided. They are as follows.

- 1) Prakriti (nature).
- 2) Pradesh (quantity).
- 3) Sthiti (duration).
- 4) Anubhag (intensity).

The nature and quantity of karmas depend on the vigor of the activities, while the duration and intensity of karmas depend upon the intensity of the desires behind the activities.

### **PRAKRITI (NATURE OF BONDAGE)**

We have already studied the eight types of karmas. Depending upon your activities, you can accumulate one or more of these eight karmas.

The word Prakriti here refers to the Karma prakritis, of which there are in all, one hundred and fifty eight kinds. For convenience sake, these have been reduced into eight fundamental classes, four of which are called Ghati Karma or the Action-currents of Injury and the remaining four are Aghati or the Action-currents of Non-injury. Now when on the one hand these eight fundamental kinds of Karmas classified into Ghati and Aghati and the soul on the other penetrate into each other's spheres appearing thereby as self-same with each other, it is called Prakriti Bandh.

### **PRADESH (QUANTITY OF BONDAGE)**

If the physical vigor of our activities is slight, then we accumulate fewer Karman particles i.e., there are less no. of skandhs in it, but if the physical vigor is strong, then we accumulate larger numbers of karman particles on our soul.

Pradesha means parts. Karma is ponderable substance: so it must have parts and the minutest part which does not admit of any division is called anu or atom. A Karma prakriti consists of such innumerable atoms and when we speak of Bandh with reference to the number of atoms covering the Pradeshas of the soul, we are said to view it from the stand point of Pradesha Bandh, i.e., from quantitative stand point.

### **STHITI (DURATION OF BONDAGE)**

The duration of the karmic particles to be bonded with the soul is decided by the intensity of our desires at the time of the activity. The milder the intensity, the shorter is the duration of the bondage of the karmas. The stronger the intensity, the longer is the duration of bondage. The time karmas stay bonded to the soul range from a fraction of a second to an innumerable numbers of years.

In other words - The word Sthiti means here protentiveness. The sages hold that all the different kinds of Karma which get into the soul and remain there in relation of identity (Tadatma sambandh) with it, do not stand there in this relation for all time to come. They often fall away and thus break off their relationship with the soul; but they do not fall off all at a time. According to certain causes and conditions some fall off while others yet remain there standing in the same relation. And when we speak with reference to the duration of the existence of this relation between the soul and the Karma-matter, we call it Sthiti Bandh.

## ANUBHAG (INTENSITY OF RESULTS)

The intensity of karmas depends upon how intense our passions are at the time of our activities. The lesser the intensity of our passions, the less severe is the result of the bondage; the greater the intensity, the more severe the result of the bondage. In other words - Anubhag here means 'quality and intensity'. Some karmas which stick fast to the soul are sharp and acute so much so that the angularities of their character cannot be easily rubbed off. When we speak of Bandh with reference to its intensity we look at it from the stand point of Anubhag.

Such are the four different view-points from which Bandh (bondage) can be studied. As we have just seen, Bandh, is coalescence of the soul and karma-matter, like milk and water, in which both the different elements entering into a relation of identity as it were with each other, (Tadatma sambandh) seem to lose their respective differences and appear as one organic whole.

## LEVELS OF BONDAGE

When karmas attach to the soul, there are four levels of bondage -

1. Sprusta or Sithil (Loose): Karmas can be easily shed by regret.
2. Baddha or Gadha (Tight): Karmas can be shed by offering an apology.
3. Nidhatta (Tighter): Karmas can shed by very strong efforts, like austerity.
4. Nikachit (Tightest): Karmas can only be shed by bearing the results.

It should be realized that it is not always true that we have to wait in order to bear the results of our karmas; we can change the course of our karmas before they mature. It can be changed in duration and intensity as well as in nature too. This is a very important point because it means that not only we do have control over our karmas, but that we can change our fate. For explanatory purpose let us understand some terms.

1. Abadhakal - the duration of bondage of karmas to the soul, this starts from the time of the karmas bondage until its maturity.
2. Bandh - bondage of karmas to the soul.
3. Uday - refers to the results of karmas being manifested in normal during their normal maturation time.
4. Udirana - refers to the results of karmas being manifested prematurely.
5. Satta - refers to those karmas which are dormant on the soul.
6. Sankramana - Depending of our activities, bonded karmas can transform within some of their sub-types. Example: Shata and Ashata Vedniya karmas are the two sub-types of Vedniya karmas. Shata Vedniya karma causes comfort while Ashata Vedniya karma causes discomfort. If our current activities cause comfort to someone then our Ashata Vedniya karma gets transformed to Shata Vedniya karma. And, so it works for opposite activities.
7. Utkarshana - increase of duration and intensity of karmas which are already bonded to the soul.
8. Apakramana - diminution of duration and intensity of karmas which are already bonded.
9. Upasamana - state in which karmas are suppressed and cannot produce results.
10. Nidhatti bondage - type of bondage in which karmas are neither brought into operation prematurely nor transferred into that of another sub-class, but may increase or decrease in duration and intensity of results.

11. Nikachit bondage - type of bondage in which karmas do not operate prematurely, nor transferred, nor increase or decrease in duration or intensity of results.
12. Samuddhat - After achieving perfect knowledge, Kevali Bhagwan (Omniscient, Omnipotent) realized that the duration and quantity of Vedniya, Nam and Gotra Karmas were greater than that of Ayushya Karma. Therefore, by expanding the size and shape of the soul (Atma Pradeshas), Kevali Bhagwan made the duration and quantity of Vedniya, Nam and Gotra Karmas equal to that of Ayushya Karma. This process is called Samuddhat.
13. Shaileshikaran - Immediately before his final death (Nirvana), Kevali Bhagwan went into very pure meditation during which there was no activity and hence no inflow of karma at all. This stage lasted very short period during which one can speak five short letters only. It is called Shaileshikaran. During this time, Kevali Bhagwan discarded all remaining Vedniya, Nam, Gotra, and Ayushya Karmas forever.

## Story of Pearls

In the olden days the lustrous and beautiful natural pearls were a symbol of wealth and pride for those who owned them. When we see the ancient portraits of kings and queens with long pearl necklaces and bracelets worn around their wrists it reiterates the same fact. Today the story is different. We see that very few corners of the world are free from a hostile and violent environment. When we come to know the true story behind the pearls, it will hardly remain a sign of wealth and pride for any one. For those who care for life it is a symbol of pain and suffering.

Myths and legends hide the bitter fact that pearls come from the suffering of the oysters found in deep ocean. Pearls are not the natural part of the living oyster but a response to an irritation caused by a foreign particle. It occurs when sand or a bit of shell or an unwelcome parasite is trapped accidentally inside the oyster's shell. It's like having a foreign particle in the human eye, causing irritation until removed.

Most of the time the oyster cannot expel the foreign particle, so to reduce the pain caused by the foreign body it surrounds it with nacre-a silvery calcium carbonate substance that the oyster normally discharges to line its shell.

After several years, layers of nacre form a pearl around the irritant, making the irritant less painful. This way the oyster creates a rainbow like iridescent pearl. Due to this natural process pearls were rarely found.

Driven by greed men then invented artificial ways to obtain more pearls. One such man is Kokichi Mikimoto who experimented for years to produce pearls in oysters. In the early 1900's he found the solution and discovered the method of commercial pearl culturing in Japan.

A painful journey of the oyster begins. Mikimoto patented a way of tricking small akoya oysters into producing pearls. The process begins with divers searching for young oysters in the deep ocean. A technician then takes a round bead made from the shell of the fresh water mussel. This bead is called the nucleus that substitutes the foreign particle and is inserted into the oyster. Then a tiny piece of mantle (oyster's fleshy lip) is cut from the same oyster and inserted next to the nucleus. All this is done without anesthesia. This nucleus causes pain and irritation to the inside of the oyster for years. This pain causes the mantle to secrete the nacre that coat the nucleus until it has formed into a pearl. Such "seeded" pearls are consistently rounder and more luminous and more importantly, they can be produced in larger quantities for human greed and passion. For years the oyster suffers the hurt and soreness until the oyster is split open alive to get the pearl. Many a times an oyster may yield nothing at all and the life is ended.

After knowing the process of the real and cultured pearls the belief that pearls do not involve any violence turns false. Many believe that cultured pearls are man-made, simulated or fake pearls made in machine. The truth proved otherwise: they are made and produced solely by oysters and obtained by killing millions of oysters each year mercilessly.

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## Story of Silk

How many people know that the silk one wears or uses involves violence and that one wears it with great pride in the places of worship? It is sad that one follows traditions blindly without questioning the origination or its making process.

It all started around 1133 A.D. at the time of King Kumarpal, the King of Gujarat, a state in Western India. During his rule he was greatly influenced by a great Jain teacher Acharya Hemchandra who was a disciple of

a Jain Prophet named Mahavir. The King was so inspired by his teachings of Ahinsa and Compassion that he declared in his entire state to stop killing for food, sport or fun.

It is said that he was further inspired by the saint to lead a religious life and perform puja (a symbolic worship to an idol in the temple) everyday to show his devotion to Lord Mahavir. The King was asked to wear the best, the most expensive and new clothes to perform the puja and so he ordered the best of the material to be obtained. His men went and purchased the most costly, fine and soft material from China for their King. At that time the King did not know that the material purchased for him was imported silk, made from killing silkworms, which involved sheer violence. If he knew that he would not have used silk for puja. But since then the tradition continues. Unfortunately even today people wear silk clothes in religious rituals justifying that King Kumarpal used it.

It is time one wakes up to the fact and knows the true story of silk. Beauty Without Cruelty organization in India has done a great work in this field and brought to light the cruelty involved in making silk.

Soft, smooth and shimmering silk is perhaps the most attractive textile ever created. More than two thousand years ago, this beautiful fabric was imported from China known as "Chinanshuk" in Sanskrit language. The method and source of its production was a very highly guarded secret -may be because it involved the killing of millions of lives.

The filament of silk is what a silkworm spins for its cocoon. The cocoon is constructed as its shell to protect itself during its cycle of growth from caterpillar to chrysalis to moth.

The female moth lays about 400-600 eggs. The eggs hatch in about 10 days and the larvae (1/12 inch in length) emerge. They are fed on mulberry leaves for 20-27 days till they are fully grown (3-3 1/2 inches length).

A fully-grown caterpillar emits a gummy substance from its mouth and wraps itself in layers of this filament to form a cocoon in 2 to 4 days. The caterpillar develops into a moth in about 15 days. To emerge it has to cut through the cocoon - thereby ruining the filament of the cocoon. In order to save the filaments from being broken, the chrysalis are either immersed in boiling water or passed through hot air or exposed to the scorching heat of the sun, thus killing the lives inside. The filaments of the cocoons are then reeled.

To produce 100 grams of pure silk, approximately 1,500 chrysalis have to be killed. Certain chrysalis are chosen and kept aside to allow the moths to emerge and mate. After the female moth lays eggs, she is crushed to check for diseases. If she has any disease, the eggs laid by her are destroyed.

Generation after generation of inbreeding has taken away the moth's capacity to fly. After mating, the male moths are dumped into a basket and thrown out.

India produces four varieties of silks obtained from four types of moths. These are known as Mulberry, Tussar, Eri and Muga. Mulberry is also produced in other silk-producing countries: China, Japan, Russia, Italy, South Korea, etc. but Eri and Muga are produced in India only.

The other materials that look somewhat like silk are from man-made fibers known as artificial silk (art silk). Of these, rayon (viscose) is of vegetable origin; whereas nylon and polyester (terrene) are petroleum products. Silk, once woven is known by different names depending on the weave, style, design and place where it is woven. Materials like boski, pure crepe, pure chiffon, pure gaji, pure georgette, khadi silk, matka silk, organza, and pure satin are 100% silk. Saris from Calcutta, Gadhwal, Madurai and Shantiniketan can be in 100% silk or 100% cotton.

Irkal saris from Narayan Peth (Andhra Pradesh) can be of 100% silk or part silk and part cotton yarn.

Venkatgiri saris may be in all cotton or part silk/cotton. Chanderi, Tissue, Poona, Ventakgiri and Maheshwari Saris of Madhya Pradesh have silk yarn in warp and cotton yarn in weft.

Manipuri Kota and Munga Kota have both silk and cotton yarn. Matka silk is also 100% pure silk. In this, the yarn in warp is the usual silk yarn, whereas the yarn in weft is obtained from the cocoons that are cut open by the moth to come out. Later these moths are crushed to death after they lay eggs.

Materials like crepe, chinon, chiffon, gaji, georgette, satin etc. can be made from man-made fiber called artificial silk. Cheaper quality of Tanchhoi can contain silk yarn in warp and artificial yarn in weft.

The Japanese and Indian materials known as "China Silk" (not Chinese Silk) is not pure silk but polyester.

Those who would like to know what yarn is used in particular materials, can test in the following way:

To identify silk, you must burn some yarn (a few from warp as well as weft). Since human hair also burns like silk, it will be easier to learn by burning a strand of hair. Take some fallen hair, hold it with a tweezer and burn it. See how it burns. When it stops burning, a very tiny (pinhead size) ash ball is formed. Take it between your fingers and rub it. Smell the powdered ash. The smell of burnt hair, silk, wool and leather will be the same and the way it will burn (to form an ash ball), will also be the same. If it is cotton or rayon yarn, it will burn in flames and will not form any ash ball nor will it smell like silk. If it is a petroleum product like nylon or polyester, it will burn forming a tiny, hard glass like ball.

100% Silk Materials: Boski, Pure crepe, Pure chiffon, Pure gaji, Pure georgette, Khadi silk, Organza, Pure satin, Raw silk, Matka silk and many more that we may not be aware of."

## **Varakh (Silver Foil)**

Do you know whether the varakh (silver foil) used in many Jain temples on the idols and in some religious ceremonies is vegetarian?

Do you know how the varakh on your sweets (mithai) is manufactured? As a child I remember always asking for those sweets that had silver foil on them. Even today children as well as adults go for varakh on the sweets. Its popular appeal has a stronger hold on people's mind, increasing the demand and there by it's supply. If people know the source and method of making it, I am sure they will never eat the silver-coated sweets again.

Let us find out the procedure from the article written by Beauty Without Cruelty (BWC), India branch. We are thankful to them for this valuable information.

If you look beyond the glitter of varakh, into the sheds where it is produced, and at the lives that are sacrificed to make this possible, you would think twice before buying that box of sweets topped with the precious silver foil!

Silver foil, or varakh, as it is generally known in India, adds glitter to Indian sweets (mithai), supari (betel nut), paan (betel-leaf), and fruits. Also it is used in Ayurvedic medicines and on deities in many Jain temples. The silver-topped sweet is even served as prasad in temples and on auspicious and religious occasions. Varakh is also used in flavored syrups as in kesar (saffron) syrup.

Several years ago, as suggested by BWC, Indian Airlines instructed their caterers to stop the use of varakh on sweets (mithai) served on board their flights. Today, many ask for sweets without varakh, having realized the cruelty involved in its preparation.

According to a feature article in Business India, an astounding 275 tons of silver are eaten annually into foil for sweets and chyavanprash! That is a whopping 2,75,000 kilograms! (At the present market rate that would cost a phenomenal Rs. 165 Crore or \$ 40 million U.S. Dollars).

Just how is varakh made and what is it that makes its preparation and consumption so sinful?



Varakh is not derived from an animal source. However, a crucial material of animal origin, ox-gut, is used in its manufacture. This ox-gut is obtained from the slaughterhouse.

In the by lanes of the villages of Ahmedabad (Gujarat state, India) and other cities, amidst filthy surroundings, placed between layers of ox-gut, small thin strips of silver are hammered to produce the glittering foil.

The intestine (ox-gut), smeared with blood and mucus, is pulled out from the slaughtered animal by the butcher at the slaughterhouse, and sold for the specific purpose. Note that it is not a by-product of slaughter, but like everything else meat, hide, and bones are sold by weight. This is then taken away to be cleaned and used in the manufacture of varakh.

The gut of an average cow, measuring 540 inches in length and 3 inches in diameter, is cut open into a piece measuring 540" x 10". From this, strips of 9" x 10" are cut to give approximately 60 pieces of ox-gut, which are then piled one onto another and bound to form a book of 171 leaves.

Next, small thin strips of silver are placed between the sheets and the book slipped into a leather pouch (note that the use of leather-an animal product again). Artisans then hammer these bundles continuously for a day to produce extremely thin foils of silver of 3" x 5".

The leather and ox-gut, being supple, can withstand the intense manual hammering for up to 8 hours a day till such time as the silver is beaten to the desired thickness. When ready, the foil is carefully lifted from between the leaves of ox-gut and placed between sheets of paper to be sold to the sweet makers (mithaiwallas). A booklet of 160 foils weighs approximately 10 grams and costs about Rs. 200 (\$5.00).

To make a single booklet of 171 sheets, the guts of 3 cows are used. And the yield per book is generally 160 foils of silver, the rest of which may be damaged or unfit for use. Thus one book, used on an average of 300 days of the year yields approximately 48,000 foils of silver which means that each ox-gut yields an estimated 16,000 foils.

The leather used for the pouch to hold the book (made from ox-gut), is cowhide or calf leather, and uses about 232 sq. inches of material. Assuming the size of an average cowhide to be 18 sq. ft or 2,600 sq. Inches, the yield per hide will be approximately 10 leather pouches.

Usually 4 foils are used per kilograms (2.2 lbs.) of sweets and the ox-gut of one cow is used to produce foil for approximately 4,000 kilograms (9,000 lbs.) of sweets. It is estimated (by Surveys) that the average consumption of sweets by a middle class family of four in India is about 100 kilograms per year.

Thus, an average middle class Indian family of four consuming approximately 100 kg of sweets per year for forty years consumes silver foil produced with the gut of 3 cows and one-tenth of a cowhide!

India is not the only country where foil is made by such methods. In Germany, small-specialized enterprises produce gold leaf, which is beaten down to 1/10,000-millimeter thickness, for decorative and technical purposes by similar methods. The Jews use the gold foil for as much the same purposes, namely for food preparations, as it is in India.

In India the 275 tons of silver that are beaten annually into varakh utilize intestines of 516,000 cows and calf leather of 17,200 animals each year.

Therefore, we hope that someone; somewhere will develop an alternative process for the making of varakh without using ox-gut.

